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THE  
ANALYTICAL REVIEW,

OF  
HISTORY OF LITERATURE,  
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING  
SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS  
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,  
WITH SHORT CHARACTERS;

AND  
NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE  
LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
"censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, *judicium*  
"parcius interponatur." BACON *de historia literaria conscribenda.*

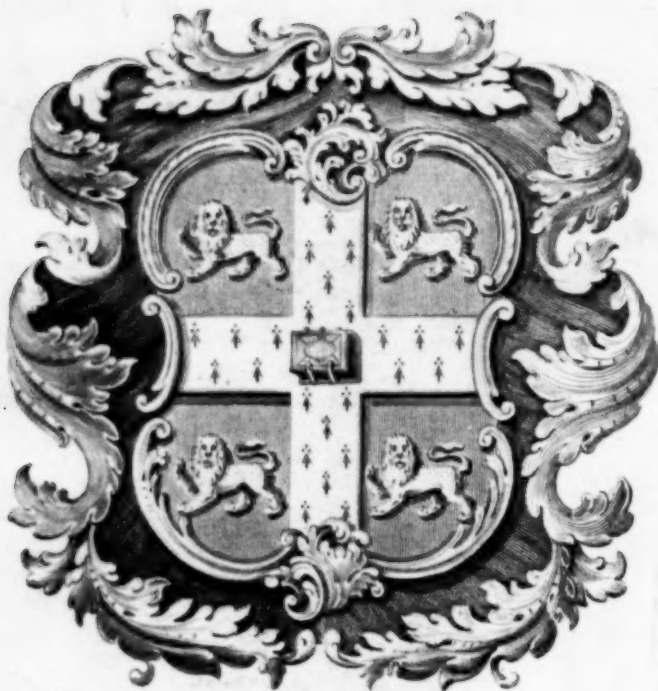
V O L. XII.

FROM JANUARY TO APRIL, INCLUSIVE, 1792.

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T H E

# ANALYTICAL REVIEW,

For JANUARY, 1792.

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ART. I. *A Tour from Gibraltar to Tangier, Sallee, Mogodore, Santa Cruz, Tarudant, and thence over Mount Atlas to Morocco: including a particular Account of the Royal Harem, &c.* By William Lempriere, Surgeon. 8vo. 464 p. pr. 7s. in boards. Walter, 1791.

IF there be any truth in the notion, that the human race is perpetually advancing towards perfection, those by whom it is maintained will not attempt to support it by facts drawn from the history of Africa. It is impossible to compare modern with ancient Egypt, or even the present state of the coast of Barbary, with the condition of the same country in the days when Carthage contested the palm of glory with Rome, without being convinced, that at least in this part of the globe, the progress of civilization has not kept pace with the lapse of time. Every new visit which curiosity pays to these inhospitable regions, furnishes new proofs of the ignorance or ferocity which still prevails in them; and the intelligent traveller, whose work now comes under our notice, adds many facts to the same purpose.

Mr. Lempriere, a surgeon in the navy, being at Gibraltar, in the year 1789, undertook the tour which produced the present work, in consequence of an application from Muley Abfullem, the late emperor of Morocco's favourite son, made through Mr. Matra, the British consul at Tangier, to his excellency, general O'Hara, at Gibraltar, requesting him to send a medical gentleman from the garrison to attend the prince. Upon encouraging and splendid promises of protection, respect, and reward, and with the hope of obtaining the release of certain christian captives, who were at that period detained in slavery, Mr. L. accepted the proposal. During his residence in Barbary, he was an attentive observer of whatever passed under his inspection; the nature of his undertaking was favourable to his enquiries, and it appears from the narrative, that he well knew how to turn to the best account his opportunities of information. A great part of the volume is indeed occupied with the narration of the author's own adventures; but they are so novel in

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themselves, so agreeably related, and interspersed with so many judicious remarks, that they cannot fail to interest his readers. The relation, besides, never fails to cast light upon the manners of the people he has undertaken to describe.

At the time when Mr. Lempriere landed at Tangiers, his intended patient was, by his father's command, at the head of an army, in the mountains between Morocco and Tarudant, the places of the prince's stated residence. This obliged him to remain at Tangier, till he received intelligence of the prince's return thither. After a brief account of this place, he relates the particulars of his journey to Tarudant, describes the principal places through which he passed, and gives an amusing description of the manners of the people.

At Mogodore, Mr. L. had an opportunity of informing himself, from the European merchants at that place, of the general state of the empire of Morocco. The result of this information he relates in a distinct chapter, in which, speaking of the animals of the country, Mr. L. relates the following particulars, concerning theameleon.

P. 93. 'During my residence in the country, I had frequent opportunities of examining that most singular of the animal productions, the cameleon. Though it is hardly necessary to adduce any proof to the philosophers of the present day against the vulgar error, that it feeds only upon air, yet it may afford some satisfaction to my reader, to be told, that I had an opportunity of seeing a complete refutation of this opinion at Mogodore. A gentleman of my acquaintance there, had in his possession a cameleon, the dexterity of which in procuring its food I had ample means of observing. The fact is, its principal support is flies, which it catches by darting out at them an exceedingly long tongue, covered with a matter so very glutinous, that if it but touches an insect it is impossible for it to escape. The most singular part of its conformation, however, (if, perhaps, we except the power of varying its colours) is the eye, the muscles of which are so constructed, that it can move the ball quite round; and I believe it exists the only known instance in all animated nature, of a creature which is able to direct its vision to two different objects at the same time, however those objects may be situated. Except in the act of darting out its tongue to procure subsistence, its motions are remarkably slow.'

At Mr. L.'s arrival at Tarudant, he was introduced to the prince, and the particulars of this introduction, and subsequent conversation, form a very interesting part of the narrative, for which, however, on account of its length, we must refer the reader to the work.

In visiting the prince's harem, or the apartments of the women, Mr. L. was consulted by a great number, who all expected him to discover their complaints by feeling their pulse. Among others, he met with the following singular incident.

P. 132. 'One of my new patients being ready to receive me, I was desired to walk into her room; where, to my great surprise, I saw nothing but a curtain drawn quite across the apartment, similar to that of a theatre which separates the stage from the audience. A female domestic brought a very low stool, placed it near the curtain, and told me I was to sit down there, and feel her mistress's pulse.

'The lady, who had by this time summoned up courage to speak, introduced her hand from the bottom of the curtain, and desired me to inform her of all her complaints, which she conceived I might perfectly perceive by merely feeling the pulse. It was in vain to ask her where her pain was seated, whether in her stomach, head, or back; the only answer I could procure, was a request to feel the pulse of the other hand, and then point out the seat of the disease, and the nature of the pain.

'Having neither satisfied my curiosity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the necessity of informing her in positive terms, that to understand the disease it was absolutely necessary to see the tongue, as well as to feel the pulse; and that without it I could do nothing for her. My eloquence, or rather that of my jewell interpreter, was, however, for a long time exerted in vain; and I am persuaded she would have dismissed me without any further enquiry, had not her invention supplied her with a happy expedient to remove her embarrassment. She contrived at last to cut a hole through the curtain, through which she extruded her tongue, and thus complied with my injunction as far as it was necessary in a medical view, but most effectually disappointed my curiosity.'

Concerning these women, who were about twenty in number, the following particulars are related.

P. 136. 'Most of the women in the harem, were under thirty years of age, of a corpulent habit, and of very awkward gait. Their knowledge of course, from having led a life of total seclusion from the world, was entirely confined to the occurrences in their harem; where, as they were allowed a free access to each other, they conversed upon such subjects as their uninformed understandings served to furnish them with. They are never suffered to go out, but by an express order from the prince; and then only when removing from one place of residence to another. I in general found them extremely ignorant, proud, and vain of their persons, even to a degree which bordered upon childishness. Among many ridiculous questions, they asked my interpreter if I could read and write; upon being answered in the affirmative, they expressed the utmost surprise and admiration at the abilities of the christians. There was not one among them who could do either; these rudiments of learning are indeed only the lot of a few of their men, who on that account are named talbs, or explainers of the Mahometan law.

'Among the concubines of the prince there were six female slaves of the age of fifteen, who were presented to him by a inoor of distinction. One of these was descended from an English renegado,

renegado, another from a Spanish, and the other four were of Moorish extraction.

Where the more solid and useful accomplishments are least cultivated, a taste is often found to prevail for those which are purely ornamental and frivolous. These devoted victims of libidinous pleasure received a daily lesson of music, by order of the prince, from a Moor who had passed some little time in London and Italy, where he had acquired a slight knowledge of that science. I had an opportunity of being present at one of these performances, but cannot say I received much amusement, in a musical view, from my visit. It was a concert, vocal and instrumental: the instruments used upon this occasion were the mandoline, a kind of violin with only two strings, and the tabor. The principal object in their performance seemed to be noise; it was without the least attention to melody, variety, or taste, and was merely drawing out a wild and melancholy strain.

Conversation, however, forms the principal entertainment in these gloomy retirements. When I visited the harem, I never found the women engaged in any other employment than that of conversing on the ground in circles. In fact, as all their needlework is performed by jewesses, and their cookery, and the management of their chambers, by their slaves and domestics, of which they have a proportionable number, according to the favour they are in with the prince, it is not easy for them to find means of occupying their time, and particularly since none of them are able to read or write. It is impossible, indeed, to reflect on the situation of these unfortunate women, without the most lively sentiments of compassion. Excluded from the enjoyment of fresh air and exercise, so necessary for the support of health and life; deprived of all society but that of their fellow-sufferers, a society to which most of them would prefer solitude itself; they are only to be considered as the most abject of slaves—slaves to the vices and caprice of a licentious tyrant, who exacts even from his wives themselves, a degree of submission and respect which borders upon idolatry, and which God and nature never meant should be paid to a mortal.

After giving a description of Tarudant, Mr. L. relates the particulars of his journey to Morocco, undertaken by the express command of the emperor. On his way he passes over Mount Atlas, at the foot of which he finds a people named Brebes, the original inhabitants of the country, and many Jews, who are employed in mechanical occupations. Upon our author's arrival at Morocco, he waited a month before he could obtain an audience of the emperor. The particulars of the introduction and conversation are as follows.

P. 205. 'On the day appointed for my reception at court, about twelve at noon, three negro soldiers, with large clubs in their hands, came to my apartments to escort me to the palace, telling me that they had directions to return with me instantaneously, and that they must answer it with their heads, if they delayed a moment in the execution of their orders. Not suspecting that my Jewish friend, for such I must certainly denominate

nate him, could have effected my wishes so immediately, I was by no means prepared for the audience; and I requested them to wait a few moments, till I could enable myself to appear in a decent dress before the emperor. Far, however, from acceding to my request, the soldiers became quite impatient, and acquainted me that I must either proceed with them immediately, or they would return and inform the sultan that I had refused to comply with his orders. I now found myself under the necessity of setting off, and we all actually ran together to the palace with the utmost expedition. When we arrived there, I was introduced to one of the masters of the audience, who desired me to wait on the outside of the palace till I was called for.

‘ From the abrupt and sudden manner in which I was forced away by the soldiers, I expected to be ushered immediately into the imperial presence; but so far was I still from the consummation of this expectation, that I remained on the spot where they first placed me from twelve o’clock at noon till five in the evening, revolving in my mind what kind of a person I should find the emperor, what reception I should meet with, and the answers which I ought to make to any questions he might propose. Situated as I was with respect to the prince whom I had been attending, and considering the malicious reports respecting my conduct, which had been circulated about Morocco, the reader may well suppose that I was led to form a variety of conjectures, concerning what was likely to be the result of the audience. I however placed my whole confidence in the prince’s recovery, which was a circumstance, when clearly known to the emperor, that must undoubtedly operate in my favour. This idea at last entirely removed a number of uneasy and anxious reflections, which had occurred to me when I first entered the palace; and by the time the messenger came to introduce me to the emperor, I had brought myself to be as calm and recollected as if my mind had been perfectly at ease, and had no reason to be otherwise.

‘ From the court-yard into which I was first introduced, I was hurried with the greatest precipitancy through two or three others, till I arrived at the gate which opened to the court where the emperor was waiting to receive me. I was there detained for some time by the master of the audience, owing to my refusal of the present which Europeans are accustomed to make to the emperor, upon being honoured with an audience. I had been previously acquainted, that no person was ever permitted to appear in his majesty’s presence, unless accompanied by a handsome present; but I conceived my situation to be in every respect so totally different from that of other strangers who visited the court, that I told the master of the ceremonies, if he persisted in refusing me entrance, I would immediately return home again.

‘ The moor, finding that I was determined not to comply with his request, and knowing that the emperor was purposely waiting to see me, was afraid to defer my introduction any longer; I was therefore ushered into his majesty’s presence very expeditiously, and directed to place myself and my interpreter in such a situation as to be seen without approaching too near his person.

‘ The moor who introduced me, upon appearing in sight of the emperor, prostrated himself upon the earth, kissed it, and in a very humble manner exclaimed in Arabic, “ May God preserve the king ! ” The emperor then ordered him to approach, and deliver what he had to say. He informed his majesty, that in compliance with his order he had brought before him the English doctor ; after which, having made a very low bow, he retired, and the emperor immediately desired me and my interpreter to advance towards him : but as soon as we had got within ten yards of the emperor, two soldiers came up, pulled us by the coat, and acquainted us that we must not presume to approach any further.

‘ I found the sovereign seated in an European post-chaise, placed in one of his open courts, and drawn by one mule in shafts, having a man on each side to guide it. Behind the carriage were foot soldiers, some negroes, and others moors, in two divisions, forming together a half-moon. Some of these soldiers were only armed with large clubs, while others had muskets which they held close to their bodies, and pointed perpendicularly.

‘ The emperor, after surveying me minutely, and with the greatest attention, accompanied with no small share of *hauteur*, demanded from my interpreter, in a very stern manner, if I was the christian doctor who had been attending Muley Abfulem ? I desired him to answer, that I was.—“ How came you into the country, and were you sent by order of your own king, or by whom ? ” To render my visit of more importance, I answered, “ By order of government.”—“ Where did you learn your profession, and what is the name of the person who taught it you ? ” I informed his majesty.—“ What is the reason that the French surgeons are better than the English ; and which do you think are best ? ” I answered, “ The French surgeons are very good, but it must certainly be allowed that the English are in general superior, being more scientifically educated.”—The emperor then observed, that a French surgeon had come into the country, and in the course of his practice had killed several persons.

‘ His majesty next asked, in a very austere manner, “ What was the reason I had forbidden Muley Abfulem the use of tea ? ” My reply was, “ Muley Abfulem has very weak nerves, and tea is injurious to the nervous system.”—“ If tea is so unwholesome, replied his majesty, why do the English drink so much ? ” I answered, “ It is true, they drink it twice a day ; but then they do not make it so strong as the moors, and they generally use milk with it, which lessens its pernicious effects. But the moors, when once they begin to use it, make it very strong, drink a great deal, and very frequently without milk.”—“ You are right, said the emperor, and I know it sometimes makes their hands shake.” After this conversation about a dozen distilled waters, prepared from different herbs, were brought for me to taste, and inform the emperor what they were ; which were hot, and which were cold, &c.

‘ His

‘ His majesty now condescended to become more familiar and easy in his remarks, and desired me to observe the snow on Mount Atlas, which his carriage immediately fronted, wishing to know if we had the same in my country. I answered, that we frequently had a great deal in the winter season, and that England was a much colder climate than Morocco. The emperor observed, that if any person attempted to go to the top of the mountain, he would die from excess of cold. He then informed me, that on the other side of the mountain was a very fine, plain, and fertile country, which was named Tafilet.

‘ Observing that the emperor was now in a good humour, I embraced the opportunity of mentioning to him, how much my feelings had been hurt by the malicious reports which had been for some time past circulated to my prejudice; that they were of such a nature as to make me very desirous of having my character cleared up, by a proper examination into the present state of the prince's health, as well as into the nature of the medicines which I had been administering to him. The emperor in reply said, that he had already ordered his moorish physician to examine very particularly my medicines; who had declared, that he could find nothing improper in them. It is very clear, however, that some suspicion must have taken place in the breast of the emperor, to have induced him to send privately for these medicines, for the purpose of having them so nicely examined; from which circumstance I could not help feeling it as a very fortunate event for myself, that the prince's health was in so favourable a state.

‘ After a conversation of some length, the heads of which I have endeavoured briefly to state, the evening being far advanced, the emperor commanded one of his attendants to conduct me home to his jew, and desire him to take great care of me; adding, that I was a good man, I was Muley Abfulem's physician, and that he would send me home to my entire satisfaction. He then ordered his carriage to drive on.’

This narrative is followed by a masterly sketch of the character of the emperor, accompanied with many judicious reflections; an account of the court of Morocco; the revenue of the empire; the state of the army and navy; the internal government of the country, &c. The account concludes with the following particulars respecting the mode of punishing criminals in Morocco.

p. 257. ‘ The mode of punishing criminals in this country depends entirely upon the will of the sovereign. Trifling offences are usually punished by imprisonment and the bastinado, which is inflicting a certain number of stripes on the back and legs by leather straps, and which is sometimes executed with great severity. For crimes of a more serious nature, in some cases the hands are cut off, particularly for stealing, in others a leg and hand. When I was at Morocco, four men who had committed murder had both their hands and legs cut off, and were afterwards sh t. Other criminals are run through with swords, knocked down with clubs, or are beheaded. Another mode of

punishing is tossing, which is so contrived that the victim falls immediately upon his head. There were several persons about the late emperor, who from practice had acquired an habit of throwing persons up, so as at pleasure either to break the head, dislocate the neck, fracture an arm, leg, or both, or to let them fall without receiving any material injury. When I was at Morocco, a man received the latter punishment in the morning, and in the afternoon the emperor made him a handsome present, as a recompence for what he had suffered.

‘To sum up all in a few words, there is no mode of cruelty known which has not been practised at Morocco. I am well aware, that in the present uncivilized state of the people, severe and exemplary punishments may be necessary to keep them in any degree of subjection; but it must be at least allowed, that such severities should never be inflicted but when there is full proof of guilt. The contrary of this, I am afraid, is too often the case at Morocco. The accused is seldom permitted to make his defence, but is sent out of the world very frequently without knowing for what he suffers.

‘These punishments were always inflicted in the presence of the emperor. The former monarchs of this country were their own executioners, and the late emperor acted in the same capacity when prince; but upon his accession to the throne he resigned that respectable office to his negro soldiers. I never was present at any of these executions, but was informed that legs and arms are taken off by a common knife and saw, and that the stump is afterwards dipped in boiling pitch, which is the only method of stopping the hæmorrhage with which they are acquainted.

‘To evince in what a cool light all these things are considered by the moors, one of the emperor’s sons had undertaken to put a memorial from me into his father’s hands, praying to be sent home. Upon my calling upon him to ask if he had complied with my request, he informed me, that when he last saw his father an opportunity had not offered, as he was then very *busy in putting some persons to death.*

Our author being detained much longer at Morocco than he wished, improved his stay in making observations on the manners of the people, which have enabled him to relate many particulars concerning their education, dress, houses, ceremonies, mode of living and conversation, religion, marriages, funerals, &c. which will afford the reader much amusement. Their mode of living is thus described.

P. 298. ‘When a moor receives his guests he never rises from his seat, but shakes hands, enquires after their health, and desires them to sit down, either on a carpet or a cushion placed on the floor for that purpose. Whatever be the time of day, tea is then brought in on a tea-board with short feet. This is the highest compliment that can be offered by a moor; for tea is a very expensive and scarce article in Barbary, and is only drank by the rich and luxurious. Their manner of preparing it is by putting some green tea, a small quantity of tansey, the same portion of mint, and a large proportion of sugar (for the moors drink

drink their tea very sweet) into the tea-pot at the same time, and filling it up with boiling water. When these articles are infused a proper time, the fluid is then poured into remarkably small cups of the best India china, the smaller the more genteel, without any milk, and, accompanied with some cakes or sweetmeats, it is handed round to the company. From the great esteem in which this beverage is held by the moors, it is generally drank by very small and slow sips, that its flavour may be the longer enjoyed; and as they usually drink a considerable quantity whenever it is introduced, this entertainment is seldom finished in less time than two hours.

‘ The other luxuries of the moors are snuff, of which they are uncommonly fond, and smoking tobacco, for which the greater part use wooden pipes about four feet in length, with an earthen bowl: but the princes or emperor generally have the bowls made of solid gold. Instead of the indulgence of opium, which, from the heavy duty imposed upon that article by the emperor, is too expensive to be used by the moors, they substitute the achicha, a species of flax. This they powder and infuse in water in small quantities. The moors assert, that it produces agreeable ideas, but own that when it is taken to excess it most powerfully intoxicates. In order to produce this effect, they likewise mix with their tobacco an herb named in this country, khaf, which by smoking occasions all the inebriating effects of the achicha. The use of spirits, as well as wine, is strictly forbidden by the Koran; there are, however, very few among the moors who do not joyfully embrace every private opportunity of drinking both to excess.

‘ With respect to the hours for eating, the people of this country are remarkably regular. Very soon after day-break they take their breakfast, which is generally a composition of flour and water boiled thin, together with an herb which gives it a yellow tinge. The male part of the family eat in one apartment, and the female in another. The children are not permitted to eat with their parents, but take their meals afterwards with the servants; indeed, in most other respects, they are treated exactly as servants or slaves by their parents. The mess is put into an earthen bowl, and brought in upon a round wooden tray. It is placed in the centre of the guests, who sit cross-legged either on a mat or on the floor, and who form a circle for the purpose. Having previously washed themselves, a ceremony always performed before and after meals, each person with his spoon attacks vigorously the bowl, while they diversify the entertainment by eating with it fruit or bread. At twelve o'clock they dine, performing the same ceremonies as at breakfast. For dinner, from the emperor down to the peasant, their dish is universally cuscusoo, the mode of preparing which has been already described. I believe I have intimated more than once that neither chairs, tables, knives or forks, are made use of in this country. The dish is therefore brought in upon a round tray, and placed upon the floor, round which the family sit as at breakfast, and with their fingers commit a violent assault on its contents; they are at the same time, however, attended by a slave or domestic, who presents

presents them with water and a towel occasionally to wash their hands. From the want of the simple and convenient invention of knives and forks, it is not uncommon in this country to see three or four people pulling to pieces the same piece of meat, and afterwards with their fingers stirring up the paste or *cuscofoo*, of which they often take a whole handful at once into their mouth. Their manner of eating indeed was to me so disgusting, that though *cuscofoo* is in reality a very good dish, yet it required some time to get rid of my prejudice so far as to be induced to relish it. At sun-set they sup upon the same dish, and indeed supper is their principal meal.'

Mr. L. towards the close of his residence in Morocco, received an order from the emperor to attend one of his sultanas, who was indisposed. This afforded him an opportunity of admission into the royal harem, where he was soon surrounded by a croud of female patients. From this curious part of our author's narrative (in which he does not imitate the glowing colouring of some former travellers) we shall give a short extract.

P. 363. 'I found Lalla Batoom to be a perfect moorish beauty; she was most immoderately fat, about forty years of age, with round and prominent cheeks, which were painted a deep red, small black eyes, and a visage compleatly guiltless of expression. She was sitting upon a mattress on the floor, which, as usual, was covered with fine white linen, and she was surrounded with a large party of concubines, whom I was informed she had invited to be her visitors on the occasion. Her room bore a much greater appearance of grandeur than that of Lalla Zara, and she was indulged with a whole square to herself.

'As soon as I entered her apartment, Lalla Batoom requested of me to be seated close by her side, and to feel her pulse. Her complaint was a slight cold, of which an unconquerable desire of seeing me had most probably been the occasion. As soon as I had felt her pulse, and pronounced my opinion, I was employed in going through the same ceremony with all the other ladies in the room, who desired I would acquaint them with all their complaints, without any further enquiries. From the great experience which I had acquired in this kind of practice at Tarudant, and from the knowledge which I had attained of their complaints, which in general proceeded from too violent an attack upon the *cuscofoo*, I was enabled to make no despicable figure in this mysterious art, and was very successful in my opinions.

'From the subject of their own health, the conversation presently changed to criticisms upon my dress. There was not a single part of it which was not examined, and commented on with their usual loquacity. My interpreter was then asked if I was a married man, and if so, whether I had brought my wife with me, with a variety of equally important questions. In the midst of this conversation, tea was introduced, though at eleven o'clock in the morning. A small tea-board, with four very short feet, supplied the place of a table, and held the tea equipage. The cups were about the size of large walnut-shells, of the

the very best Indian china, and of which a very considerable number were drank.'

Having already extended our extracts from this entertaining tour beyond the usual limit, we need scarcely add, that we think this volume entitled to a place among the most valuable of those narratives of travels, which unite useful information with amusing anecdote, and which relate even trivial circumstances in an interesting manner.

D. M.

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ART. II. *A View of the Character and public Services of the late John Howard, Esq. LL. D. F. R. S.* By John Aikin, M. D. Crown 8vo. 248 p. with a Head of Mr. Howard. Price 3s. 6d. sewed. Johnson. 1792.

'BENEFICENCE (says Dr. A.) pure in its intentions, wise and comprehensive in its plans, and active and successful in execution, must ever stand at the head of those qualities which elevate the human character; and mankind cannot have a concern so important, as the diffusion of such a spirit, by means of the most perfect and impressive examples, in which it has actually been displayed.'

The illustrious subject of these memoirs was the son of an upholsterer and carpet warehouse-man in Long-lane, Smithfield, who having acquired a handsome fortune, retired from business, and had a house first at Enfield, and afterwards at Hackney; at which last place, according to the best accounts, Mr. Howard was born about the year 1727. As his father was a strict dissenter, he was educated under a preceptor of the same principles, who however was so inadequate to his employment, that after a continuance of seven years under his tuition, Mr. H. left the school not fully taught any one thing. From this seminary he was removed to Mr. Eames's academy, where he did not supply the deficiencies of his early education.

Mr. Howard's father died when he was young, and bequeathed to him and a daughter, his only children, considerable fortunes, of his share of which, however, he was not to become possessed till 25. By his father's direction he was bound apprentice to a wholesale grocer. This employment became so irksome to him, that when he came of age he bought out his time, and set out on his travels to France and Italy.—After his return his health was extremely delicate; and having taken lodgings for the benefit of the air at Stoke Newington, his hostess, a widow, was so attentive to him in a fit of illness, that he thought himself bound, *in gratitude*, to marry her, though she was twice his age, and of a sickly habit, and in spite of her repeated remonstrances. She, however, survived her marriage only three years.

Mr. Howard had, all his life, a strong attachment to religion. He professed himself of the denomination of Independents; and the doctrinal tenets which he embraced, were those of the moderate

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rate Calvinists; but when he had not an opportunity of attending that mode of worship which he most approved, he always joined in that of the established church.

He was elected a fellow of the royal society May 13, 1756: in the transactions of which he published three papers, viz. in vol. liv. On the Degree of Cold at Cardington, in the winter of 1763—in vol. lvii. On the Heat of the Bath Waters—in vol. lxi. On the Heat of the Ground at Vesuvius.

After the death of his wife, in 1756, he set out on another tour, but remained abroad only a few months. In 1758 he married Miss Henrietta Leeds, eldest daughter of Ed. Leeds, of Croxton, in Cambridgeshire, Esq. In his retirement his attention was entirely directed to the purpose of making the poor of his neighbourhood as happy, as decent, and comfortable, as he possibly could. p. 28.

‘He began by building a number of neat cottages on his estate, annexing to each a little land for a garden, and other conveniences. In this project, which might be considered as an object of taste as well as of benevolence, he had the full concurrence of his excellent partner. I remember his relating, that once, having settled his accounts at the close of a year, and found a balance in his favour, he proposed to his wife to make use of it in a journey to London, or any other gratification she chose. ‘What a pretty cottage it would build,’ was her answer; and the money was so employed. These comfortable habitations he peopled with the most industrious and sober tenants he could find; and over them he exercised the superintendence of master and father combined. He was careful to furnish them with employment, to assist them in sickness and distress, and to educate their children. In order to preserve their morals, he made it a condition that they should regularly attend their several places of worship, and abstain from public-houses, and from such amusements as he thought pernicious; and he secured their compliance with his rules by making them tenants at will.

His attention was not confined to those only who resided on his own estate—it extended to the whole circle of his neighbourhood. He was peculiarly careful to give the children of the poor a useful and industrious education, conducted on the most judicious and liberal plan. Another striking trait of character in Mr. H. was a determined opposition to every instance of oppression and injustice; in this instance he was not only the friend but the champion of the poor. He was fond of gardening, and cultivated that useful plant the potatoe, with such assiduity, that one of the species is distinguished by his name.

The domestic felicity of Mr. H. was not, however, of long duration, for his beloved wife died in the year 1765, in childbed of her only child. His attention was now directed entirely to the education of his infant son: the child was sent to school in a few years, and his father was not much at home afterwards. Dr. A. in this place completely overthrows the uncharitable

uncharitable and absurd imputation on the memory of Mr. H. viz. that he was unkind to his son.

In the year 1773 Mr. H. was nominated to the office of high sheriff of the county of Bedford. In the execution of this duty he was led to visit the prisons; though his attention had formerly been directed to that object, having in his projected voyage to Lisbon (as above noticed) been intercepted by a privateer, and confined as a prisoner in France. His observations being submitted to the house of commons, produced two acts of parliament—one for the relief of acquitted prisoners in matter of fees—the other for preserving the health of prisoners—and these acts Mr. H. had printed in a different manner from the common form, and sent to all the goalers in the kingdom. In this year he stood candidate for Bedford in conjunction with Mr. Whitbread, but two other gentlemen were returned. In 1775 and 1776 he visited the prisons on the Continent, and in Scotland and Ireland, and also revisited those of England. In 1777 he submitted his observations to the public, and fixed the price of his book so low, that he must have lost by the sale of the whole edition. The title of this work is, 'The State of the Prisons in England and Wales, &c.' Shortly after the publication of this work, the house of commons began to direct their attention to the reformation of the prisons; and to promote this great object, Mr. H. set out on another tour throughout the greater part of Europe, to inspect the prisons. In the course of this tour our great Philanthropist was attracted by a new object, viz. The State of the Hospitals in Europe; and the fruit of this research appeared in 1780, in an 'Appendix to the State of the Prisons, &c.' At the same time a new edition of the State of the Prisons was published, in which all this additional matter was interwoven.

An act for establishing penitentiary-houses passed in 1779; and Mr. H. together with Dr. Fothergill and Mr. Whately were made supervisors of them. Upon a dispute, however, arising between him and Mr. Whately, with respect to the situation of them, and Dr. Fothergill dying, Mr. Howard resigned. In the summer of 1781 he set out on a tour to the capitals of Denmark, Russia and Poland. The year 1782, he employed in another complete survey of the prisons in England, Scotland and Ireland. In 1783 he sailed for Lisbon, and proceeded by land through Spain, where he had a free access to all the prisons. After a short repose in the same year, he again visited Scotland and Ireland; and the result of these observations was printed in an appendix, and new edition of the main work with all the additions, in 1784. In the course of this year he was much occupied in fixing on a proper place of education for his son; and towards the conclusion of it, he planned a most hazardous undertaking, viz. that of inspecting the ravages of that dreadful distemper,

per, the plague, and from observations made on the spot to find the means of preventing its progress. The attempt seemed to himself so replete with danger, that he determined to travel alone and unattended. It was towards the end of 1785 that Mr. H. set out on this bold undertaking. He passed through Holland and Flanders to the south of France, which last country he was obliged to travel through *incog.* as a physician, and carefully to conceal his name, &c.; and being apprehensive of not getting out of the country by land, he embarked at Marseilles in a Genoese vessel. From this he proceeded to Nice, Genoa, Leghorn, Naples, Malta, Zant, Smyrna, and thence to Constantinople. The following is a short account of this tour, extracted from a letter from himself to the late Dr. Price. P. 132.

‘ After viewing the effects of the earthquake in Sicily, I arrived at Malta, where I repeatedly visited the prisons, hospitals, poor-houses, and lazarettos, as I staid three weeks. From thence I went to Zant: as they are all Greeks, I wished to have some general idea of their hospitals and prisons, before I went into Turkey. From thence, in a foreign ship, I got a passage to Smyrna. Here I boldly visited the hospitals and prisons; but as some accidents happened, a few dying of the plague, several shrunk at me. I came thence about a fortnight ago. As I was in a miserable Turk’s boat, I was lucky in a passage of six days and a half. A family arrived just before me, had been between two and three months.

‘ I am sorry to say some die of the plague about us; one is just carried before my window; yet I visit where none of my conductors will accompany me. In some hospitals, as in the lazaretto, and yesterday among the sick slaves, I have a constant headach, but in about an hour after it always leaves me. Sir Robert Ainslie is very kind; but for the above, and other reasons, I could not lodge in his house. I am at a physician’s, and I keep some of my visits a secret.’

From Constantinople he returned to Smyrna, in order to obtain more perfect information of the mode of performing quarantine by sailing thence, where the plague then was, in a foul ship to Venice. In the course of this voyage they were attacked by a Tunisian corsair, which was beaten off by a cannon loaded with nails and bits of iron, and pointed by Mr. Howard himself. About the close of 1786 Mr. Howard left his disagreeable quarters in the lazaretto of Venice, where his health and spirits suffered considerably. Thence he went by Trieste to Vienna, where he had a private conference with the emperor Joseph II. Mr. Howard returned to England early in 1787.

While Mr. H. occupied a miserable cell in the lazaretto at Venice, he received the melancholy account of the derangement of mind into which his son had fallen. On this subject Dr. A. expresses himself as follows: P. 137.

‘ They who cannot believe that the most benevolent of mankind could be a stern and unnatural parent, will sympathize in the  
anguish

anguish he must have felt on hearing (and in such a situation too) of an event which blasted the dearest hopes of comfort and solace in his declining years. I, who have frequently heard him speak of this son, with all the pride and affection of the kind father of an only child, cannot read without strong emotions, the expressions he uses in writing to his friend relative to this bitter calamity. When he concludes a long letter upon various topics, with the exclamation, 'But, O! my son, my son!' I seem to perceive the efforts of a manly mind, striving by the aid of its internal resources to dispel a gloomy phantom, which was yet ever recurring to his imagination. But in this emergency, as in all others, the consolations of religion were his chief refuge.'

Here he was also teized with the disagreeable intelligence, that a set of enthusiasts, in England, had proposed to raise a statue to his honour. On this subject, the following are Mr. H.'s sentiments. P. 144.

'To hasten to the other very distressing affair: oh, why could not my friends, who know how much I detest such parade, have stopped such a hasty measure!—As a private man, with some peculiarities, I wished to retire into obscurity and silence.—Indeed, my friend, I cannot bear the thought of being thus dragged out. I immediately wrote, and hope something may be done to stop it. My best friends must disapprove it. It deranges and confounds all my schemes—my exaltation is my fall, my misfortune.'

After his return in 1787, Mr. H. took a short repose and then visited Ireland, principally with a view to inspect the charter schools; and in 1788 he returned thither again with the same view. These schools had been grievously abused for electioneering purposes, by the aristocracy of Ireland; and Mr. Howard wished ardently their reform. The great variety of matter furnished by these journeys, was comprized in one quarto volume, entitled, "An account of the principal Lazarettos in Europe, &c." and published in 1789.—For an Analysis of this work see our IVth volume. During his tour in Ireland, the university of Dublin presented him with the degree of Doctor of Laws, which, however, Mr. H. never assumed.

Early in the year 1789 he proceeded upon his last fatal tour to re-visit Russia, Turkey, &c. which he determined to visit alone; nor was it but with the most pressing intreaties, that his old faithful servant was permitted to accompany him. The following is an extract of a letter from Mr. Howard, to Dr. Price, dated Moscow, 22d Sept. 1789. P. 187.

'When I left England, I first stopped at Amsterdam, and proceeded to Osnaburgh, Hanover, Brunswick, and Berlin; then to Konigsberg, Riga, and Petersburgh; at all which places I visited the prisons and hospitals, which were all flung open to me, and in some, the burgomasters accompanied me into the dungeons, as well as into the other rooms of confinement. I arrived a few days ago in this city, and have begun my rounds. The hospitals are in a sad state. Upwards of seventy thousand sailors and recruits died in them last year. I labour to convey the torch of philanthropy  
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into these distant regions.—I am quite well—the weather clear—the mornings fresh—thermometer 48, but fires not yet begun. I wish for a mild winter, and then shall make some progress in my European expedition. My medical acquaintance give me but little hope of escaping the plague in Turkey. I do not look back, but would readily endure any hardships, and encounter any dangers, to be an honour to my Christian profession.\*

From Moscow he took his course to the extremities of European Russia, on the borders of the Black Sea—and here he fell a victim to his benevolence. Of his death, the following is the account rendered to Dr. A. by Mr. Thomas Thomason, Mr. H.'s faithful servant. P. 190.

\* The winter being far advanced on the taking of Bender, the commander of the Russian army at that place gave permission to many of the officers to visit their friends at Cherson, as the severity of the season would not admit of a continuance of hostilities against the Turks. Cherson, in consequence, became much crowded; and the inhabitants testified their joy for the success of the Russians by balls and masquerades. Several of the officers, of the inhabitants of Cherson, and of the gentry in the neighbourhood, who attended these balls, were almost immediately afterwards attacked with fevers; and it was Mr. Howard's idea, that the infection had been brought by the officers from Bender. Amongst the number who caught this contagion was a young lady who resided about sixteen miles from Cherson. When she had been ill some little time, Mr. Howard was earnestly requested to visit her. He saw her first on Sunday, December 27. He visited her again in the middle of the week, and a third time on the Sunday following, January 3. On that day he found her sweating very profusely; and, being unwilling to check this by uncovering her arm, he passed his under the bed-clothes to feel her pulse. While he was doing this, the effluvia from her body were very offensive to him, and it was always his own opinion that he then caught the fever. She died on the following day. Mr. Howard was much affected by her death, as he had flattered himself with hopes of her amendment. From January 3d to the 8th he scarcely went out\*; but on that day he went to dine with admiral Montgwinoff, who lived about a mile and a half from his lodgings. He staid later than usual; and when he returned, found himself unwell, and thought he had something of the gout flying about him. He immediately took some sal volatile in a little tea, and thought himself better till three or four on Saturday morning, when feeling not so well, he repeated the sal volatile. He got up in the morning, and walked out; but, finding himself worse, soon returned and took an emetic. On the following night he had a violent attack of fever, when he had recourse to his favourite remedy, James's powder, which he regularly took every two or four hours till Sunday the 17th. For though prince Potemkin sent his own physician to him, immedi-

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\* There seems some mistake here, as there is a full report in his memorandums, of a visit to the hospitals in Cherson, dated Jan. 6.

ately on being acquainted with his illness, yet his own prescriptions were never interfered with during this time. On the 12th he had a kind of fit, in which he suddenly fell down, his face became black, his breathing difficult, and he remained insensible for half an hour. On the 17th he had another similar fit. On the 18th he was seized with hiccapping, which continued on the next day, when he took some musk draughts by direction of the physician. About seven o'clock on Wednesday morning, the 20th of January, he had another fit, and died in about an hour after. He was perfectly sensible during his illness, except in the fits, till within a very few hours of his death. This event he all along expected to take place; and he often said, that he had no other wish for life than as it gave him the means of relieving his fellow-creatures.

'During his illness he received a letter from a friend, who mentioned having lately seen his son at Leicester, and expressed his hopes that Mr. Howard would find him better on his return to England. When this account was read to him, it affected him much. His expressions of pleasure were particularly strong, and he often desired his servant, if ever by the blessing of God, his son was restored, to tell him how much he prayed for his happiness. He made a will \* on the Thursday before he died; and was buried, at his own request, at the villa of M. Dauphiné, about eight miles from Cherson, where a monument is erected over his grave. He made the observation, that he should here be at the same distance from heaven, as if brought back to England. While in Cherson, he saw the accounts of the demolition of the Bastille, which seemed to afford him a very particular pleasure; and he thought it possible, the account he had himself published of it, might have contributed to this event.'

In a few medical remarks made by Dr. Aikin on this account, he intimates his opinion, that 'Mr. H.'s name may be added to the long list of those, whose lives have been sacrificed to the empirical use of James's powders.'

By Mr. Howard's own desire his papers were committed to Dr. Price and Dr. Aikin, but owing to the indisposition of the former, the publication of them has fallen upon our biographer. Of this Supplement to the new edition of Mr. Howard's History of Lazarettos, Dr. A. gives his readers a brief analysis; but as it will soon come under our inspection, we shall forbear entering on the subject at present. Of Dr. Aikin's character of this great Philanthropist, we shall endeavour to give the substance in his own words. p. 209.

'The first thing that struck an observer on acquaintance with Mr. Howard, was a stamp of extraordinary vigour and energy on all his movements and expressions. An eye lively and penetrating, strong and prominent features, quick gait, and animated gestures, gave promise of ardour in forming, and vivacity in executing his designs. At no time of his life, I believe, was he without some

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\* 'This must probably have been only some directions to his executors, as his will is dated in 1787.'

object of warm pursuit ; and in every thing he pursued, he was indefatigable in aiming at perfection.

P. 221. 'Had Mr. Howard been less provided with the goods of fortune, his independency would have found a resource in *the fewness of his wants* ; and it was an inestimable advantage which he brought to his great work, an advantage perhaps more uncommon in this country than any of those already mentioned, that he possessed a command over all corporeal appetites and habitudes, not less perfect than that of any ancient philosopher, or modern ascetic. The strict regimen of diet which he had adopted early in life from motives of health, he afterwards persevered in through choice, and even extended its rigour, so as to reject all those indulgences which even the most temperate consider as necessary for the preservation of their strength and vigour. Animal foods, and fermented and spirituous drinks, he utterly discarded from his diet. Water and the plainest vegetables sufficed him. Milk, tea, butter, and fruit, were his luxuries ; and he was equally sparing in the quantity of food, and indifferent as to the stated times of taking it. Thus he found his wants supplied in almost every place where *man* exiled, and was as well provided in the posadas of Spain and caravanseras of Turkey, as in the inns and hotels of England and France.'

P. 228. From a similar cast of mind, Mr. Howard was a friend to subordination, and all the decorums of regular society ; nor did he dislike vigorous exertions of civil authority, when directed to laudable purposes. Yet he well knew, and properly valued, the inestimable blessings of political freedom, as opposed to despotism ; and, among the nations of Europe, he considered the Dutch and Swiss as affording the best examples of a strict and steady police, conducted upon principles of equity and humanity. To the character of the Dutch he was, indeed, peculiarly partial ; and frequently asserted, that he should prefer Holland for his place of residence, to any other foreign country. I can add, from undoubted authority, that Mr. Howard was one of those who (in the language of the great Lord Chatham) 'rejoiced that America had resisted,' and triumphed in her final success ; that he was principally attached to the popular part of our constitution ; and that in his own country he distinguished himself by a spirited opposition to aristocratical influence.'

P. 242. 'Such were the great lines of Mr. Howard's character—lines strongly marked, and sufficient to discriminate him from any of those who have appeared in a part somewhat similar to his own on the theatre of the world. The union of qualities which so peculiarly fitted him for the post he undertook, is not likely, in our age, again to take place ; yet different combinations may be employed to effect the same purposes ; and, with respect to the objects of police and humanity concerning which he occupied himself, the information he has collected will render the repetition of labours like his unnecessary. To propose as a model, a character marked  
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with such singularities, and, no doubt, with some foibles, would be equally vain and injudicious; but his firm attachment to principle, high sense of honour, pure benevolence, unshaken constancy, and indefatigable perseverance, may properly be held up to the view of all persons occupying important stations, or engaged in useful enterprises, as qualities not less to be imitated, than admired.'

After the specimens we have exhibited of this excellent piece of biography, commendations are almost superfluous. The composition is in the easy unaffected manner of Addison, and affords a happy specimen of correctness without pedantry or stiffness; and elegance without a profusion of ornament. B.

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ART. III. *A Sketch of the Life and Projects of John Law, of Lauriston, Comptroller General of the Finances in France.* 4to. 48 pages. Price 3s. Kearley, London; Hill, Edinburgh. 1791.

JOHN LAW, one of the most singular and extraordinary characters of modern times, was born at Edinburgh, in April, 1671, and on the death of his father, who was a goldsmith, or more properly speaking a banker in that city, inherited a respectable landed estate called Lauriston. No particulars of his early life seem to have been discovered by the editor; it is said, however, that he made some progress in polite literature, but his inclinations prompting him in a particular manner to those studies, known at present under the name of *finance*, he became profoundly skilled in every thing relating to banks, taxes, &c. &c. and by means of a branch of knowledge, but little cultivated at that time, he laid the foundation of his future celebrity.

Notwithstanding the seeming dryness of the pursuits in which he had engaged, and which engrossed great part of his time, such was his care in adorning a person rendered uncommonly handsome by nature, that he was distinguished by the appellation of *beau Law*.

Having visited London in 1694, his wit and accomplishments readily procured him admission into the first circles, in which he attracted the attention of the ladies, among whom he is reported to have been uncommonly successful. Unhappily, however, on this very account he was involved in a quarrel with a Mr. Wilson about the sister of the first earl of Villiers, afterwards countess of Orkney, and a duel having taken place, Mr. Law left his antagonist dead upon the field of battle. Being apprehended and committed to Newgate, some circumstances rendered it unadvisable for him to await the issue of a trial; he therefore attempted, and was lucky enough to effect his escape; on this occasion he is supposed to have retired to the continent.

In 1700 he seems to have returned to Edinburgh, as he appears in that year to have written his "Proposals and reasons for constituting a council of trade."

'In this work,' says the author, 'he submits to the public a plan for reviving, encouraging, and promoting the trade and manufactures of the kingdom; then, in consequence of various untoward circumstances, particularly the miscarriage of the Darien expedition, reduced to a very low ebb by constituting by act of parliament a council of trade, in whom should be vested the whole of the king's revenues, the bishop's lands and rents, all charitable mortifications and appropriations, one-tenth of all grain and malt raised and made in the kingdom, one-twentieth of all sums sued for at law, one-fortieth of all successions, legacies, and sales, and some other articles too long to be enumerated.

'This great income he proposed to employ (after deducting a stated annual sum for his majesty's use, and for the salaries of the members of the council) in promoting by all manner of ways, the trade, fisheries, and manufactures of Scotland, building work-houses, and purchasing all means and materials for employing, relieving, and maintaining the poor, buying up and keeping at a regular rate the several products and manufactures of the kingdom, making and maintaining highways, bridges, and harbours, and in other beneficial purposes. He also proposes that the council should be empowered to dispense with prejudicial monopolies, regulate the weights and measures, punish fraudulent bankrupts, liberate honest debtors who have made a fair surrender of their effects, and seize upon all beggars and vagabonds; and it is further submitted, that all duties upon exports, and upon such imports as are proper to be meliorated or manufactured in the kingdom, should be taken off, one per cent. only excepted; but that the duties on all other imports be doubled.

'From the exertions of a council vested with such powers, and possessing revenues so ample, Mr. Law seems to have entertained the most sanguine hopes, that the trade and manufactures of Scotland would speedily have been recovered from the calamitous situation in which at that time they were; but the project did not appear in the same light to, and consequently met with no encouragement from, the supreme judicature of the kingdom.'

This publication, however, occasioned Mr. Law to be introduced to, and noticed by the first Duke of Argyle, the Marquis of Lorn, Lord Archibald Campbell, the Marquis of Tweeddale, and other noblemen of Scotland.

Under such a powerful patronage, he was induced in 1705 to present a plan to parliament for removing the difficulties the kingdom was then exposed to by the great scarcity of money, and the insolvency of the bank, preparatory to, and explanatory of which he published another work, entitled "Money and Trade considered, with a proposal for supplying the Nation with Money."

The object of this plan was to issue notes, which were to be lent on landed property upon the principle, that being so secured  
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they would be equal in value to gold and silver money of the same denomination, and even preferred to those metals as not being liable to fall in value like them.

This plausible scheme was however looked upon by parliament as an improper expedient, but the real reason for its rejection is said to have been an apprehension that all the estates in the kingdom would in a short time have been dependent upon government.

Perceiving all his plans to be treated with neglect, Mr. Law now abandoned his native country, and repaired to Holland on purpose to improve himself in that great school of banking and finance. He afterwards resided at Brussels, where his profound skill in *calculation* is said to have contributed to his extraordinary success at play.

At Paris his mind was occupied with higher objects, for soon after his arrival there he presented a plan to M. Desmaretz, Comptroller-General of the finances under Louis XIV. which being approved of by that minister, was laid before the king. "His majesty, instead of enquiring into the merits of the project, asked if Law was a catholic?" and on being answered in the negative, said "that he would have nothing to do with a heretic." The author remarks this as an instance of the "wisdom" of his majesty, but we are inclined rather to attribute it to rank bigotry, and prejudice!

Mr. Law left the capital of France in 1714, and in the course of his travels won considerable sums at play, a pursuit to which he seems to have been particularly addicted. To victor Amadeus, king of Sardinia, to whom he was introduced, he communicated a scheme for aggrandizing the territories of that prince, but his majesty declined carrying it into execution, under pretence that his dominions were too small for the execution of so great a design.

On the demise of Louis XIV. Mr. Law returned to Paris, and gained the confidence of the regent to such a degree, that he not only admitted him to all his convivial parties, but nominated him one of the counsellors of state.

\* The long and expensive wars of Louis XIV. had superinduced an enormous weight of debt upon the nation, which groaned under an intolerable weight of taxes imposed for the payment of the interest. All industry was thus checked; trade in a manner annihilated; manufactures, commerce, and navigation had almost ceased; the merchant and the trader were reduced to beggary, and the artificer was compelled for want of employment to leave the kingdom. In short such was the state of affairs, that it was debated in council, and proposed to the regent, to expunge at once the debts of the state by a national bankruptcy. This proposal he nobly rejected, preferring the more equitable method of establishing a commission called a *Visa*, to enquire into the claims of the state creditors. By this commission the national

debt was at length put into a kind of order, and its amount reduced to 2000 million of livres, which at 28 livres the mark of standard silver (two pounds sterling) the then denomination of the specie in France, made above 142 million sterling.

Mr. Law proposed to remedy the evils necessarily attendant on such an immense debt, by establishing a bank for issuing notes secured on landed property, and on all the royal revenues, unalienably engaged for that purpose.

This scheme was approved of, but the conjuncture being thought unfavourable, he could only obtain letters patent, dated May 30, 1716, for establishing a private bank at Paris, along with his brother and some other associates. Their stock consisted of 1200 shares of 5000 livres, which at 40 livres the marc, amounted to 250 l. each, and the whole to 300,000 sterling.

The general bank of Law and company, seems to have commenced business under the most flattering auspices, for it was not only favoured with the avowed protection of the regent, but acquired the public confidence, by providing against the arbitrary practice then common in France, of varying the denominations of the coin at the will of the monarch. The effects of such an unjustifiable measure were anticipated by the new company, who engaged to pay to the bearer '———livres in coin, of the *same weight and fineness* with the coin of the day of the date of each note.' Such in a short time was the reputation of Law's notes, that they rose one per cent above the value of the current coin, and are said to have produced the most beneficial effects on the industry and trade of the nation.

On the 14th of December, 1718, the bank was dissolved by an arbitrary *arret*, issued by the regent, who, observing the great advantages arising from it, and perceiving also that the people were growing fond of paper money, resolved to take it into the hands of government.

Such had been the credit of this company, that at this period, the emission of their notes amounted to no less than 59 millions of livres.

Mr. Law was named Director General of the Royal Bank, and branches of it were established at Lyons, Rochelle, Tours, Orleans, and Amiens. It is not a little remarkable, that the credit of the royal notes became equally respectable as that of the General Bank, notwithstanding the *livres* of the former contained a fixed and positive value, and the latter, in consequence of a new regulation, by which the amount was to be paid in *silver coin*, could at any time have been greatly diminished in their value. In February, 1720, this bank was incorporated with the company of the Indies, and on the 29th of May following,

lowing, there were no less than 2,235,083,590 livres of paper money in circulation, for which this incorporated body was responsible !

It is here necessary to observe, that soon after the establishment and success of the General Bank, Mr. Law began to develop his grand and stupendous project, so well known to all Europe under the name of the Mississippi scheme ;

‘ A project,’ says our author, ‘ which if carried into full execution, would in all probability have exalted France to a vast superiority of power and wealth over every other state.’ ‘ The scheme was no less than the vesting the whole privileges, effects, and possessions, of all the foreign trading companies, the great farms, the profits of the mint, the general receipt of the king’s revenue, and the management and property of the bank, in one great company, who thus having in their hands all the trade, taxes, and royal revenues, might be enabled to multiply the notes of the bank to any extent they pleased, doubling or even trebling at will the circulating cash of the kingdom ; and, by the greatness of their funds, possessed of a power to carry the foreign trade, and the culture of the colonies, to a height altogether impracticable by any other means.’

The outlines of this plan, which appears to us to have been a *monstrous and impracticable monopoly*, were approved of by the regent, who issued letters patent for erecting ‘ the Company of the West,’ to which he granted, at the same time, the whole province of Louisiana, or the country on the river Mississippi.

That part of America having been represented as a region abounding in gold and silver, and possessing a fertile and luxuriant soil, the *actions* or shares were bought up with great avidity, and such was the rage for speculation, that the unimproved parts of the colony were actually sold for 30,000 livres the square league.

The company of the west, of which Law was of course Director General, in pursuance of his scheme undertook the farm of tobacco at an advanced rent of upwards of two millions of livres ; they soon after engrossed the charter and effects of the Senegal Company, and in May 1719, actually procured the grant of an exclusive trade to the East Indies, China, and the South Seas, with all the possessions and effects of the China and India companies, which were now dissolved on the condition of liquidating their debts. The price of *actions* now rose from 550 to 1000 livres each.

On the 25th of July, 1719, the mint was made over to the Company of the West, which now assumed the name of ‘ the Company of the Indies,’ for a consideration of 50 millions of livres, and on the 27th of August following, they also

obtained a lease of the farms, for which they agreed to pay 3,500,000 livres advanced rent.

Having thus concentrated within themselves, not only the whole foreign trade and possessions of France, but the collection and management of the royal revenues, they promised an annual dividend of 200 livres per share, in consequence of which the price of *actions* rose to 5000 livres. As it appeared by a specious statement that their annual revenue exceeded 80,500,000 livres, and had every prospect of being improved by their foreign commerce, a rage for the purchase of their stock seems to have infatuated all ranks of people in the kingdom.

‘The frenzy prevailed so far, that the whole nation, clergy, and laity, peers and plebeians, statesmen and princes, nay even ladies, who had or could procure money for that purpose, turned stock-jobbers, outbidding each other with such avidity, that in November, 1719, after some fluctuations, the price of *actions* rose to above 10,000 livres; more than sixty times the sum they originally sold for.’

Mr. Law had now arrived at an unexampled pitch of power and wealth; he possessed the ear of the Duke of Orleans, he was almost adored by the people, and was constantly surrounded by Princes, Dukes, and Prelates, who courted his friendship, and even seemed ambitious of his patronage. Such was the immensity of his property, that he bought no less than fourteen estates with titles annexed to them, among which was the marquisate of Rosny, that had belonged to the great Duke de Sully, the minister and friend of Henry IV. About this period too, a free pardon for the murder of Mr. Wilson was conveyed to him from England, while the capital of Scotland, proud of having produced so great a man, transmitted the freedom of the city in a gold box.

The only obstacle to his advancement to the highest offices in the state being soon after removed by his abjuration of the protestant religion, in favour of the ritual of the church of Rome, he was declared Comptroller-General of the Finances on the 18th of January, 1720. But after having raised himself to such an envied situation, he at length fell a sacrifice to the envy of the other ministers, who playing upon the fears of the regent, induced him to issue an arret on the 21st of May, 1720, which, contrary to sound policy, and even to the most solemn stipulations, reduced the value of the company's bank notes one half, and fixed their actions, or shares, at 5000 livres. By this fatal step, which seems evidently to have been taken in opposition to the opinion and advice of the Comptroller-General, the whole paper fabric was destroyed, and this immense speculation turned out to be a mere *bubble*!

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The consternation of the populace was soon converted into rage; troops were obliged to be stationed in all parts of the capital to prevent mischief; and such was the depreciation of this boasted paper money, that 100 livres were given for a single *louis-d'or*!

The fury of the mob, instead of being directed against the government, on account of the *arret* which had been the occasion of all the mischief, was pointed entirely at the devoted head of the projector, who perceiving the necessity of leaving France, asked an audience of the regent, to whom he is reported to have said, Monseigneur, I have committed great faults I own; I did so because I am but a man, and all men are liable to err; but none of them proceeded from malice or knavery—you will find nothing of the kind in my conduct.' Having retired on the 10th of December, 1720, to a *villa* in the neighbourhood of Paris, by means of a passport from the Duke of Orleans, the post chaise of Madame St. Prie and a detachment of the Horse-Guards belonging to the Duke of Bourbon, he, with some difficulty, escaped to Brussels. His brother was soon after sent to the Bastille, and all his own immense property was seized upon, and confiscated by government. Thus the Ex-Comptroller-General, from the splendid sphere in which he had lately moved, was reduced to a comparatively indigent situation, having little else to support him, but the salary of his office, which he still retained through the friendship of the Duke of Orleans.

After waiting for some time in the capital of the Austrian low countries, in expectation of being recalled to France, he repaired to Rome, in which city he paid his respects to the personage commonly known by the name of the Old Pretender. From thence he proceeded to Venice, and after travelling through Germany arrived at Copenhagen, where, in consequence of an invitation from the British ministry, he embarked on board the Baltic squadron commanded by Sir John Norris, and arrived a passenger in the admiral's own ship on the 20th of October, 1721. On his landing he instantly repaired to the capital, and was presented to George I. he afterwards hired a house in Conduit-street, Hanover-square, where he was daily visited by people of the first quality and distinction.

His arrival having occasioned a considerable degree of jealousy among the whig party, the Earl Coningsby after representing to the house of peers the danger arising from the residence of a person in England who had done so much mischief in a neighbouring country; who had renounced his allegiance to his natural sovereign, had openly countenanced the pretender's friends, and what was worst of all 'had renounced his God by turning Roman Catholic:' moved the house to en-

quire whether Sir John Norris had received any orders to bring Mr. Law over!

This business, however, was suffered to drop, and on the 28th of November following, Mr. Law appeared at the bar of the King's Bench, accompanied by the Duke of Argyle, the Earl of Hay, and several other of his friends, and pleaded his majesty's pardon for the murder of Edward Wilson, Esq; in 1694.

In 1722 Mr. Law repaired once more to the continent, and concluded the chequered course of his life at Venice, in March 1729, in the 58th year of his age.

We have entered somewhat into detail, concerning that part of the history of this singular man, which is connected with the science of finance, intimately blended with the events of a neighbouring kingdom. The publication now before us, has a variety of claims upon the curiosity of the public, at a time when paper money seems to be adopted as a circulating medium throughout almost all the kingdoms of Europe. It forms but part of a larger work, entitled 'A Topographical Description of the Parish of Cramond,' which we hope will not be long withheld from the press, as we will take the liberty to observe, that the author's collection of anecdotes relative to General Dalzell of Binns, Bernard Stewart, Viceroy of Naples, and the celebrated Earl of Stair, cannot fail in this age of biography, to be read with great eagerness and avidity by the public.

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ART. IV. *Les Ruines; ou Meditations sur les Revolutions des Empires; par M. Volney, Deputé à l'Assemblée Nationale de 1789.*—*The Ruins; or Meditations on the Revolutions of Empires.* By Mr. Volney, Deputy to the National Assembly of 1789. 8vo. 410 pages, and 8 plates. Paris. 1791.

THE design of the present work, we are informed by the author, was conceived more than ten years ago. Traces thereof are to be found in the preface, and towards the end of his Travels in Syria, published in 1787. It was going on, when an interruption was occasioned in its progress by the events of 1788. The author, under the conviction that political theories did not discharge the duties of a citizen to society, was induced to add to those, practical politics. If the question be put, how he could conceive, in 1784, the idea of a fact that did not happen till 1790; the answer is easy: in the plan as it was first conceived, the *legislator* was merely a fictitious and hypothetical being: in the present, an actual *legislator* appears on the theatre; and the scenes represented are rendered interesting by reality. Our author is represented both by the pen and pencil as seated, in the dusk of the evening, upon the fragment of a fallen pillar, contemplating the ruins

ruins of Palmyra, once the seat of a powerful empire. He contrasts its antient with its present state: and inquires into the cause of so great and so sad a change; and, in general, into the revolutions of nations. He surveys, in imagination, the *Assyrian* on the borders of the *Tigris*; the *Chaldean* on those of the *Euphrates*; and the *Persian* extending his sway from the *Indus* to the *Euphrates*. He counts over the kingdoms of *Damascus* and *Idumea*, *Jerusalem* and *Samaria*, the warlike states of the *Philistines*, and the commercial republics of *Phœnicia*. Assyria, at this day almost depopulated; in former times could boast of a hundred powerful cities. Why have all these perished? Why is not the antient population reproduced and perpetuated? His mind, tracing the vicissitudes of empire, which has passed through the hands of so many nations, differing from each other in both manners and religion, from those of antient Asia to the most recent powers in Europe, is led on, by a natural progression of ideas, to the situation in which he left this quarter of the world\*.

The reflection that all the splendor of antient Egypt and Syria had passed from Asia into modern Europe, was full of consolation and delight. But this pleasing sentiment was quickly overcast by the consideration, that the pomp of nations was only temporary and transient, and that as commerce, wealth, arts, &c. had passed from Asia into Europe, so they might, one day, take their flight from hence, and migrate into some other country. His eyes are filled with tears; he covers his head with his mantle; abandons himself to gloomy reflections; and is led even to call in question the benignity of Providence. Thus far our author advances in his two first chapters: the first, entitled, the *TOUR*, or *travels*; the second, *meditations*.

In chap. III. entitled the *vision*, a spiritual being appears to his affrighted mind, vindicates the goodness and wisdom of God in the establishment of physical laws, which but for human perversity and ignorance, would accomplish and secure human felicity. 'Ignorance,' says the heavenly visionary, complacent to itself, speaks thus: 'I will rival that knowledge which hurts, and that wisdom which teazes and plagues me:' and inordinate desire [*cupidité*] declares, 'I will oppress the weak; I will devour the fruits of his labour; and I will say, "This is the decree of God: this the fiat of fate." 'But,' continues the vision, 'for me, I swear by the laws of heaven and earth, and the laws of the human heart! The hypocrite shall be foiled in his artifices, and the unjust in his rapacity. Sooner shall the sun change his course than folly prevail over wisdom and knowledge, or blindness of understanding avail,

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\* In 1782. About the end of the American war.

more than prudence, in the delicate art of procuring to mankind true enjoyment, and laying the foundation of solid happiness.'

In chap. iv. the *explanation*, our traveller, recovering from the silence and awe into which the speech of the genius had thrown him, professes a sincere and ardent love of justice, and concern for the welfare of mankind. 'I will retire [the language of his heart] from the corruption of society; I will retreat far from the palace where the mind is depraved through satiety; and also from the hut where it is debased by extreme want. I will consult the ashes of legislators in order to learn the causes why empires rise or fall; and why nations are unfortunate or prosperous: thence to draw the principles on which the peace of society, and the happiness of the individual ought to be established.' 'Peace and happiness,' the genius replies, descend from heaven on the man who practises justice. O young man! since truth is the sincere object of your heart, and that your eyes can distinguish her form even through the veil of prejudice, your prayer shall not be in vain.' Approaching, and laying his hand on my head, 'Rise, mortal, and disengage yourself from that corporeal frame with which you are encumbered. On a sudden, I felt a heavenly flame; the bands that confined me to earth seemed to be loosened. Wrapt up by the flight of genius, like a light vapour, I perceived myself to be transported into the uppermost region of the air: from whence I cast my eyes down upon the earth, and there beheld a scene entirely new. Under my feet, swimming in space a globe like to that of the moon, but neither so luminous nor so large, presented one of its faces: and this face had the appearance of a disk, interspersed with divers spots, some of them of a whitish and waterish colour, and others brown, green, and of a greyish hue. And whilst I was endeavouring to find out the nature of the spots, the genius said, "Man, who art in search of the truth, do you know this sight?" "O genius," I made answer, "if I did not see the globe of the moon in another quarter, I should take that for her's: for it has the appearance of that planet, seen through a telescope, under an eclipse: one would be apt to suppose that these spots are seas and continents." "Yes," said he, "seas and continents they certainly are, and those too of the very hemisphere that you inhabit. What, I exclaimed, is that the earth that is inhabited by mortal men?" The genius answers in the affirmative, and proceeds to explain the appearances of the hemisphere before them, which comprehended the great southern ocean, extending from the south pole towards the equator, forming the great gulf between India and Africa, and which, to the eastward, crosses the Malay islands, and extends even to the confines of Tartary: while, to the west,

west, it surrounds the continents of Africa and Europe, as far as the north of Asia. Having briefly surveyed the most renowned states in what, we may call, the old world, the genius exclaims, 'O names, for ever glorious! celebrated fields! famous countries! how replete is your aspect with sublime instruction? How many profound truths are written on the face of this earth? Ye places that have witnessed the life of man, in so many different ages, aid my recollection, while I endeavour to trace the revolutions of his fortune! Say, what were his motives, and what his resources? Unveil the causes of his misfortunes; teach him true wisdom, and that the experience of past ages becomes a mirror of instruction, and a germ of happiness to future generations.'

Chap. v. *The condition of man in the universe.* Undoubtedly, man, the genius observes, is under the domination of superior powers, but these powers are neither the decrees of blind fate, nor the caprices of fantastic beings. Man, like the world, of which he forms a part, is governed by *natural laws*, regular in their course, consequent in their effects, immutable in their essence. These laws, the common source of good and evil, are not written at a distance in the stars, or buried in mysterious codes; but reside in the nature of terrestrial beings, and form a part of their essence. They are present to him in all times, and all places: they act upon his senses, furnish notices to his understanding, and give to every action its punishment or its reward. Let man only know what those laws are; let him understand his own nature, as well as that of the objects around him, and he will understand the springs of his fate, the causes of his sufferings, and their proper remedies. Man, by means of his sensations, is sometimes turned away from what hurts, and sometimes attracted to what soothes and gratifies him. Self-love, the desire of happiness, and an aversion to pain; these are the primary and essential laws of human nature. From these principles our author, in

Chap. vi. *The original state of man*, deduces the expansion of the human faculties, and the first steps of man towards arts and civilization. And, from the same principles, in

Chap. vii. *The principles of society*, he deduces the origin of fixed habitations, mutual concessions, and social life.

Chap. viii. *The source of the evils of society.* All human calamities spring from *ignorance* and *inordinate desire*. Through these, men entertain false ideas of happiness, and misunderstand and check the laws of nature in the relations they bear to external objects: through these also they shut their hearts against compassion, and their minds against the impressions of justice. Hence they afflict and vex their equals, break through the laws of social morality, and open a door to numberless

errors

errors and ills. From the same principles, self-love, a love of pleasure, and an aversion to pain, he derives, in

Chap. ix. *The origin of government and laws.*

In Chap. x. *The general causes of the prosperity of ancient states.* Mr. Volney labours to shew, that antient states were prosperous, because in those, social institutions were conformable to the laws of nature.

In Chap. xi. *The general causes of the revolutions, and the ruin of antient states;* that the departure from those laws has been the great cause of national disasters.

Chap. xii. is entitled, *The lessons taught by antient, repeated in modern times.* Our philosopher, after a survey of many follies and vices, in antient and present times, concludes, that 'since the evils of society flow from ignorance and inordinate desire, [cupidity] men will never cease to be tormented until they shall become intelligent and wise; until they shall learn to practise the art of justice, founded on a knowledge of the various relations in which they stand, and on the laws of their own constitution.'

In Chap. xiii. accordingly to its title, the interesting question is agitated, *Whether the human race will ever be in a better condition than at present?* Though the evils that afflicted antient nations have not yet spent their force, at least their intensity is diminished; and the experience of past times is not wholly lost. Within the three last centuries, especially, the light of knowledge has been increased and propagated; civilization advanced; and even inconveniencies and abuses reduced: for if conquests have extended states and kingdoms beyond due bounds, the people of different countries, united under the same yoke, have lost the spirit of solitary selfishness [isolation] and division, which made them all enemies to one another. If wars have become more general in the mass of their influence and operation, they have become less destructive in their details. If individuals carry into action less personality and less exertion, their struggles are less sanguinary and savage. If they are less free, they are less turbulent; if they are more effeminate, they are more pacific. The sameness of language throughout the first nations of Europe; the contagion of the example set by the first nation in favour of liberty, opportunities rightly improved, experience of the vanity and folly of vicious indulgence, &c. &c. All these and other circumstances specified by our author, seem to justify the conclusion, that 'a new age is on the point of appearing: an age of astonishment to vulgar minds, of surprize and dread to tyrants, of emancipation to a great people, and of hope to the whole world.'

In Chap. xiv. *The grand obstacles to improvement.* Our author deplures, in a melancholy and dejected tone, the passions that

that distract, the vices that corrupt, the blindness that misleads, and the antipathies that divide the nations.

The genius in Chap. xv. [*The new age*] describes the new and happy order of social affairs that is to arise, notwithstanding all those untoward and discouraging circumstances. Here we have a very lively dialogue between the people and their civil governors. In this and the following chapters our author alludes more directly than he had yet done to the affairs of France.

Chap. xvi. *A free and legislative people*, describes the principles of representation, and responsibility to the people, that enter into a free constitution.

Chap. xvii. *The universal basis of all right and of all law*. All men having the same organization, the same sensations, and the same wants, have a right to the use of the good things of nature; in the order of which all men are equal. 'Equality and liberty are the physical and unalterable bases of all social union among men; and, of course, the foundation of all law, and every system of regular government.' EQUALITY, LIBERTY, JUSTICE: these are the motto, and the code of a free people.

Chap. xviii. *The consternation and conspiracy of tyrants*. Neighbouring kings enter into a confederacy in defence of the common cause of despotism, and endeavour to excite a jealousy of their legislators in the breasts of the people. The legislators, in reply to the calumnies of kings, say to the chiefs of the people, 'If the light forced itself upon us while we yet walked under the veil of darkness, how, now that it has arisen, will it flee from us, when we eagerly seek and pursue it?'

Chap. xix. *The general assembly of the people*. Contains an address to all nations, to banish all tyranny and discord, and to form one society, one great family. 'Since mankind have but one constitution; one law, namely, that of nature; one code, that of reason; one throne, that of justice; one altar, that of union.' The people rend the skies with the voice of applause and acclamation; and, in their transports, make the earth resound with the names of EQUALITY, JUSTICE, CONCORD!

Chap. xx. *The investigation of truth*. In order to proceed in the grand work of peace and unanimity, a spacious amphitheatre is formed, in the sand, before the altar of union, in which a prodigious number of standards is raised, of all forms and colours, like the flags of a crowd of merchant ships streaming from a forest of masts. At this spectacle our philosopher, the pupil of truth, said to the genius, 'I did not suppose the earth to be divided into more than eight or ten different systems of religion, and yet I despaired of religious reconciliation: how then can I hope for concord when I behold

thousands of different parties? And yet, replied the genius, they would be intolerant !' Having reviewed many nations of different religions and languages, the genius says to his disciple, ' See a hundred savage nations, who have not any of those ideas that are entertained by civilized societies, on the subject of God, the soul, and a future state, nor yet any system of religious worship, and who, notwithstanding this, enjoy the gifts of nature in that irreligion in which nature herself created them.'

Chap. XXI. *The problem of religious contradictions.* The genius, after exhibiting a number of religious absurdities, at which the different sectaries join, in laughing heartily, when their own particular dogmas are not in question, observes, on the whole, that ' as these opinions, however extraordinary, have yet some source ; as all ideas, even the most abstracted and fantastical, have, in nature, some physical model, we must remount to that source, in order to discover what this model is ; and, in a word, to find out whence those ideas of *deity*, the *soul*, and *immaterial beings*, that are so obscure, which form the foundations of so many religious systems. We must trace their lineal descent, and the alterations they have undergone in their various successions and ramifications.'

Chap. XXII. *The origin and parentage [filiation] of religious ideas.* ' If we remount,' says our author, ' to the origin of those ideas, we shall find that this is lost in the night of time. Immersed in the obscurity of chaos, and the fabulous empire of tradition, they appear in company with so many prodigies as to defy the powers of human understanding. But this prodigious state of things gives birth itself to a ray of reasoning, which resolves the difficulty ; for if the miracles held forth in systems of religion have really existed ; if, for instance, metamorphoses, apparitions, and the conversations of one or more Gods, recorded in the sacred writings of the Hindoos, the Hebrews, and the Parsees, are, indeed, events in real history, it follows that *nature*, in those times, was different from the nature that we are acquainted with now ; that the men of the present differ from the men of those times ; and, consequently, that we should not trouble our heads about them.

' If, on the other hand, those miraculous facts have not had a real and physical existence, they must be considered merely as the production of the intellect. And the nature of man, at this day, capable of making the most fantastic combinations, explains the phenomenon of those monsters in history. Those fabulous stories have a *figurative sense*, different from their *apparent sense*. They are founded on simple and physical facts : but these facts, being ill conceived, and erroneously represented, have been disfigured and changed from their original nature, by accidental causes dependent on the human mind,

mind, by the confusion of signs made use of in the representation of objects; the equivocation of words, the fault of language, and the imperfection of writing. Those gods, for example, who act such singular parts, in every system, are no other than the *physical powers* of nature, the *elements*, the *winds*, the *meteors*, the *stars*, all which have been personified by the necessary mechanism of language, and the manner in which the understanding conceives objects. Their *life*, their *manners*, their *actions*, are only the exercise [play] of their *operations and relations*; and the whole of their pretended history no more than a description of their various phenomena, marked by the first naturalists that observed them; but taken in another sense by the vulgar, who did not understand, as well as by succeeding generations, who forgot it.' These positions, our author places in various points of view, and endeavours to prove and confirm them with much learning and ingenuity. He treats of the origin of the idea of God; the worship of the elements, and the physical powers of nature; the worship of the stars, or *fabeism*; the worship of symbols, or idolatry; the worship of two principles, or dualism; mystical or moral worship, or the system of a future state; the worship of the universe under different emblems; the worship of the soul of the world, that is, the element of fire, the vital principle of the universe; the religion of Moses, the same with the worship of the soul of the world; the religion of Zoroaster; budoism, or the religion of the Samaneans, who consider the body as a prison to the soul; braminiism, or the Indian system, being a trinity of gods, Brama, Vichenou, and Chiven; the first, the god of creation; the second, of conversation; the third, of destruction; christianity, or the allegorical worship of the sun under the cabalistical names of Chris-en, or Christ, and Yêf-us; or Jesus. Though the present article has already run into considerable length, this topic of our philosopher is too singular, and, in a Christian country, too important to be passed over without more particular notice. The terms Christ and Jesus have hitherto been universally considered as derived from two Greek words, importing *the Anointed*, and *the Saviour*. Mr. Volney derives them from another, and a more remote origin.

From the time that the Assyrians had destroyed the kingdom of Samaria, sagacious spirits foresaw, announced, and predicted the same fate to Jerusalem: and all their predictions were stamped by this particularity, that they always concluded with prayers for a happy *re-establishment and regeneration*, which were also spoken of in the way of prophecies. The enthusiasm of the Hierophants had figured a *Royal Deliverer*, who was to re-establish the nation in its antient glory: the Hebrews were again to become a powerful and conquering nation, and Jerusalem the capital of an empire, extended over the whole world.

‘ Events having realized the first part of those prophecies, the ruin of Jerusalem, the people clung to the second with an ardency of faith proportioned to their misfortunes; and the miserable Jews waited with the impatience of want and of desire for that *victorious King and Deliverer that was to come*, in order to save the nation of Moses, and to restore the throne of David. The sacred and mythological traditions of precedent times, had spread over all Asia a tenet perfectly analogous. *A great Mediator, a final judgment, a future Saviour*; which King, God, and victorious Legislator, was to restore the golden age upon earth; to deliver the world from evil, and to restore the kingdom of peace and happiness: these ideas and expressions were in every mouth; and they consoled the people under that deplorable state of real suffering into which they had been plunged by successive conquests and conquerors, and the barbarous despotism of their governments.’

After an enumeration of certain mysterious notions that are connected with the antient astronomy and astrology, and that, in our author’s judgment, refer to the sun, as the great Deliverer and Conservator of the universe, he says, ‘ Those traditions, specifying even the mysterious names of the sun, maintained that he was called CHRIS, or Conservator. Hence the Hindoo god, *Chrif-en*, or Christna; and the Christian CHRIST, the Son of Mary. Sometimes he [the sun] was called *Yés*, by a junction of those three letters which, according to their numerical value, form the number 608, one of the solar periods. Behold, O Europeans! the word which, with a Latin termination, has become your *Jes-us*, or JESUS; the antient and cabbalistical name given to young BACCHUS, the clandestine son of the *virgin Minerva*, who, in the whole history of his life, and even in his death, calls to mind the history of the God of the Christians; that is, *the star of day*, [the sun] of which they are both of them emblems.’

Chap. XXIII. *The end of all religions the same.* Priests of all religions have ever endeavoured, and still endeavour, to blindfold, and practise on the ignorance and the credulity of the people.

Chap. XXIV. *Solution of the problem of contradictions.* As often as objects are submitted to the senses of men, so often they are unanimous in their opinions concerning them. Men differ in opinion only when objects are absent, and beyond their reach and comprehension. In order, therefore, to live in peace and harmony, it is necessary to draw a line of demarcation between objects that can be verified and objects that cannot be verified; and to separate, by an inviolable barrier, the fantastical world from the world of realities: that is to say, to take away all civil effect from theological and religious opinions. These points being thus discussed and settled,

‘ A loud

' A loud cry was heard from every quarter of the general assembly of nations: and the whole of the people, unanimously testifying their adherence to the sentiments of their legislators, encouraged them to resume their sacred and sublime undertaking, and to carry it on to a just consummation. Investigate the laws which nature, for our direction, has implanted in our breasts, and form from thence an authentic and immovable code. Nor let this be calculated for one nation only, or only for one family, but for the whole, without exception. Be the legislators of the whole human race, as ye are the interpreters of their common nature. Shew us the line that separates the world of chimeras from that of realities; and, after so many religions of illusion and error, the religion of evidence and of truth.

' On this, the legislators, resuming their inquiry and examination of the physical and constituent attributes of man, and those emotions and affections which govern him in his INDIVIDUAL and in his SOCIAL capacity, in these terms unfold the laws on which nature herself has founded his felicity.'

The first of the three plates that accompany this volume, represents our traveller, sitting in profound contemplation, on the fragment of a pillar, amidst the ruins of Palmyra: the second, a hemisphere of the earth, being what is commonly called the old world, and that, as it is supposed to appear to the eye of a spectator situated in the upper region of the atmosphere: the third, the astrological heaven of the antients, for the explanation of the mysteries of the Persian, the Jewish, and the Christian religion.

This work of the well-known Volney's, might have been called, in the French phraseology, '*La Constitution Nouvelle de la France raisonnée*.' As Montesquieu investigates the spirit of political laws and governments; as Voltaire traces the spirit or leading features of the principal periods and nations in modern Europe, so Volney examines the great outlines of all the great nations that have flourished and fallen on the face of the earth: the causes of their prosperity and misfortune; their elevation, and their declination and ruin; that, on the broad basis of universal history, and principles common to all men, of whatever climate, country, or religion, legislators may be enabled to build a temple for universal concord and happiness.

Of the talents of our author; of the extent of his learning, the variety of his ideas, and his powers of combining these in plausible systems, our readers will, probably, form a pretty high opinion from the faithful, though brief analysis, which has just been given of the work before us. Yet they will also, probably, remark, that his reasonings are sometimes too refined to be convincing, and his deductions, in some instances, fetched from those visionary regions that lie far beyond his own 'line of demarcation between objects that can be veri-

fied, and those that cannot be verified; that inviolable barrier that ought to separate the fantastical world from the world of realities.' There is such a thing as fanaticism in scepticism, as well as in religious faith. In both, the wishes of the heart are apt to impose on the views of the imagination, and the verdict of the intellect; and the sceptic, as well as the religionist, is sometimes chargeable with credulous weakness. In what instance have the apologists for christianity exceeded the extravagance of the doctrine, that the NAMES as well as the OFFICES and nature of JESUS and CHRIST are to be found in the ancient Pagan mythology? The pains which our author takes, in his notes, to confirm that position, by forced etymologies, only serves to render his prejudice and credulity the more apparent. We may here take occasion also to observe, that our author, in the heat of his imagination, and the fervour of his eloquence, is sometimes led into inconsistency. In Chap. x. we have a panegyric on the prosperity of antient states, and this is ascribed to the security of property, and the enjoyment of personal liberty. In Chap. XIII. p. 108, he observes, that 'the antient states, even those of them that are most boasted of, were tarnished with enormous vices, and cruel abuses, which, in the end, involved their ruin: that, in general, the principles of government among the antients were atrocious; and that, from people to people, there prevailed a spirit of insolent depredation, barbarous wars, and implacable hatred; that natural rights and law were unknown; and that, by means of the most deplorable superstitions, morality was perverted to the wildest fanaticism.' It seems scarcely credible, that Mr. Volney should fall into such contradictions; but such is the fact; and it ought to serve as a warning to all writers to be candid, and to pursue nought but truth; equally to avoid the colourings of prejudice, and the exaggerations of poetical fancy. As these observations abate our admiration of Mr. Volney's judgment, so what follows will detract somewhat from the opinion that may be entertained of the originality of his genius. The great and leading idea of his book, that national, as well as individual evils, are owing, ultimately, to IGNORANCE and CUPIDITY, is taken from a collection of most beautiful and instructive fables and tales of the Hindoos\*, translated and published by Mr. Langlès, at Paris, 1790; and the substance of what he has said concerning

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\* This little volume, for the purity of its morality as well as the eastern cast of thought and expression, is a fit companion to the moral parts of our sacred writings. And it possesses all, and even more, than the charms of Phædrus, or Æsop's Fables; so that it might be adopted in Europe, with great advantage, in the education of youth.

the conformity between the Hindoo, Persian, Mosaic, and Christian systems, &c. is to be found in Mr. Langles's preliminary Discourse to that very curious and interesting publication.

It is, doubtless, for the honour of Indian literature, that it has furnished such important ideas to one of the best-informed and ablest legislators of the most accomplished nation in Europe. If our bounds would admit, we would compare what Mr. Volney has written on the Origin of spiritual Powers, with Mr. Hume's Account of the Natural History of Religion, and particularly where, with Mr. Volney, he deduces theism from polytheism. This comparative view we leave, and recommend to such of our learned readers as have leisure for such speculations.

With regard to the style and composition of Volney; the former is animated, the latter useful. The imagination and vivacity of this writer, however, as of other Frenchmen, in some instances, hurry him on into too much minuteness of description, and an enumeration of too many particulars, which has the appearance of wiredrawing his subject, and which prevents that rapid transition of the mind from one great point to another, on which strength of reasoning chiefly depends. Examples of this fault occur in pages 4, 6, 8, 16, 17, 19, 21, &c. The situation and circumstances in which our traveller, amidst the ruins of Palmyra, viewed the rise and fall of nations, like that of the poet Thomson, amidst those of antient Rome, when his mind was fired by the genius of liberty, is well chosen. Heavenly vision elevates him to a point from whence he surveys the old world as one whole; and he is led to draw bold lines of discrimination, and to view men and nations on a grand scale. This kind of machinery, not only tends to enliven and invigorate our conception of abstracted truths, but also to shake off the prejudices with which we too often, from habit, are accustomed to consider objects. The ground whence we view these being new, our conceptions are, in some degree, new also. The writers of fables, fabulous dialogues, fictitious travels or romances, all of them endeavour to arrest the attention of their readers by similar means, and to raise their minds, by easy and familiar steps, to general contemplation. Lucian carries his readers to the shades below; Swift, to the islands of Brobdignag and Laputa; and another writer into the lunar regions. It is natural here to make a comparison between the conduct of Mr. Volney and this writer, as both of them raise their traveller into the celestial regions, yet both make them look down, and view their earth under very different aspects. Undoubtedly, Mr. Volney has violated *costume* through an ignorance or inattention to the laws of optics and astronomy, when he makes his traveller observe,

from the highest region of the atmosphere, 'that the earth, though like the orb of the moon, was neither so *large* nor so luminous.' Our earth, to a celestial spectator, is allowed to have the appearance of a moon, but many times larger, as well as more luminous than that planet. The *costume* assumed is, therefore, preserved with accuracy by the English writer just alluded to, when, in his travels into the lunar regions, he supposes that 'the earth, to a spectator in the moon, appears luminous, and its diameter four times, and its appearance sixteen times larger than that of the moon to a spectator on the earth.'

Concerning the predictions of Mr. Volney of future, and even approaching concord and happiness on earth, we have to observe, that his reasoning is equally ingenious and satisfactory. The same ideas, however, are, at the present day, entertained by many speculators. There is, of course, greater praise on the score of originality, in that way of thinking, to the good abbe de St. Pierre, who wrote in the beginning of the present, and to the great Fletcher of Salton, the friend of liberty and of man, in the midst of a crooked and perverse generation, towards the end of the last century.

We understand that a translation of this work is in the press.

H. H.

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ART. V. *The New Constitution of the Government of Poland, established by the Revolution the third of May, 1791.* 8vo, 108 pages. Price 2s. 6d. Debrett. 1791.

THE state of man is progressive, and probably requires different institutions of government adapted to the several stages of civil society. In this point of view, the Polish revolution appears not undeserving of commendation, though it has certainly been hyperbolically and irrationally extolled. It by no means appears to us the highest exertion of political wisdom, and yet it is to be considered as an advance in the science of government and legislation, and as containing the seeds of a better establishment. In forming a judgment on this subject, there are many circumstances which must be adverted to. The majority of the inhabitants are but little advanced in civilization; we speak particularly of the peasants; the situation of the country, surrounded by hostile neighbours, requires a military establishment; and the little probability of its ever participating in the advantages of foreign commerce, demands an arrangement very different from that of Britain or France: more simple, more adapted to the rough and ferocious, though honest and undepraved habits of rustic life.

By the 1st article, the Roman catholic faith is established as the national dominant religion, and the changing it for any other

other persuasion is forbidden under the penalties of apostacy. Toleration to all other sects, is, however, permitted in the amplest extent.

By the 2d article the nobility are confirmed in their privileges, and all of that order are endowed with equal rights, whatever their titles.

The 3d article confirms a law made in the present diet concerning the free towns, which is inserted at large at the close of this publication.

The 4th respects the peasants, who are received under the protection of national law and government. All contracts and conventions between the proprietors and villagers (lords and vassals) are to be mutually binding. Perfect and entire liberty is also proclaimed to all new settlers, whether foreigners, or emigrants returned.

The 5th article derives all sovereignty from the will of the people. Three distinct powers are established in the government of Poland, viz. the legislative, the executive, and judicial.

By article 6th, the diet or legislature is divided into two houses, the house of *nuncios*, and the *senate*, where the king presides; the former possesses the pre-eminence. All general laws, taxes, &c. shall be taken first for decision. All particular laws, temporary taxes, ratification of treaties, &c. have precedence before private bills. The *senate* consists of the king, bishops, palatines, castellans, and ministers. Every law that passes through the house of *nuncios* is to be sent immediately to this—if accepted, it becomes a law in all its force; if suspended it must be resumed at the next diet, and if it be then agreed to again by the house of *nuncios*, the *senate* must submit to it. The senators and ministers who have an active share in the executive power, cannot have an active voice in the *senate*. The diet shall be renewed every two years. No law enacted by any diet can be altered or annulled by the same. The compliment or number of the diet is to be hereafter determined. Every thing is to be decided by a majority of votes—All confederacies or obstructions to the will of the diet are abolished—At the end of every 25 years there is to be an extraordinary constitutional diet for the purpose of revising the constitution.

Article 7. The king and his council are entrusted with the power of executing the laws—The executive power cannot legislate, contract public debts, alter the national income, make treaties, &c. without the concurrence of the diet.

The crown of Poland is elective with regard to families, but hereditary as to individuals—The succession is now vested in the Elector of Saxony and his family; after the extinction of which the nation may elect another. The king's person is in-

violable—He may pardon all criminals but those concerned against the state. He has the supreme command of the national forces—Appoints the commanders with the will of the states—Patentees officers, and other dignitaries—Appoints bishops, senators, and ministers.

The king's council of inspection consists of the primate and the president of the commission of education, or the first bishop *in ordine*—Of the ministers of police, justice, war, finances, and foreign affairs—Of two secretaries without votes.

The marshal of the diet, who is chosen for two years, has also a right to be present at this council without a vote.

The marshal of the diet may summon it to meet (should the king even refuse) in case of war, internal commotion, famine, or vacancy of the throne.

The king's voice is to prevail in this council, unless all the members refuse to countersign the resolution.

If two thirds of the votes in both houses demand the changing of any person in the council or executive department, the king must nominate another—The members of the council are answerable, with their persons and fortunes, for any act contrary to a positive law—They are to be accused by a special committee, and the impeachment determined by a simple majority of votes in both houses. Four commissioners are united with the above council, viz. of education, police, war, and treasury.

Article 8. The judicial power is entrusted to, 1st Primary courts for each palatinate and district chosen at the dietine—From these courts appeals are allowed to the high tribunals, which are erected, one for each of three provinces into which the kingdom is divided. 2d, Separate courts and jurisdictions are determined for the free royal towns. 3d, Each province has a court of *refendaries* for the trial of causes relating to the peasantry. 4th, Courts curial and assessorial, and for Courland, &c. are confirmed. 5th, Executive commissions have judicial power in their administration. 6th, There is a criminal tribunal composed of persons chosen at the opening of every diet to try persons accused of crimes against the state.

Article 9. The same council of inspection is to compose the *regency*, with the queen at their head, or in her absence, the primate. The regency takes place only in a minority, the king's loss of reason, or being a prisoner—At the termination, the regency are answerable with their lives and fortunes. The king is of age at 18.

Article 10. During the life of the king, he, with the council and a tutor appointed by the states, superintend the education of the princes—In time of a regency it has the same trust jointly with the tutor, who must make a report before the commission of education, and produce a plan of instruction.

Article

Article II. All inhabitants are natural defenders of the country—The army is only an extract of *defensive* force from the general mass of national strength.

By the declaration of the states, all laws and statutes contrary to this constitution, are abolished—and all persons who form confederacies against it are accounted traitors.

Annexed to these elements of the new constitution, is a second part, which contains the regulations respecting the dietines or primary assemblies of Poland, and the law relating to the free towns—For each of the dietines a certain place of meeting is to be ascertained. In the middle of the hall of meeting is to be a circle of the principal men of the district, who are called a *grand committee*. Every two years, dietines meet for the election of nuncios to the diet; and every year they meet for electing deputies to the grand tribunal—Dietines also meet after every diet for the purpose of receiving the report of their representatives. All vacancies are to be filled at the first meeting of the dietine.

The persons entitled to vote are all of the equestrian order of the following descriptions, viz. all hereditary proprietors of landed property—Sons and brothers who inherit estates before they have shared the succession—All mortgagees who pay 50s. territorial tax per annum—All tenants for life paying the same—All nobles in the army possessed of such estates, vote in time of peace—Legal possession is twelve calendar months previous to the vote.

All of the equestrian order who pay land tax are eligible as representatives, if personally present at the dietine, and of 21 years of age. The candidates may offer themselves to the chancery of the county before the dietine; or at the dietine may declare their intention to the president—Electors may propose and chuse those who do not offer themselves.

The mode of electing a marshal of the dietine, and the six assessors, is thus described. P. 19.

‘An urn shall be placed on the table, wherein the president shall put as many balls, of equal size, (but seven of them of a different colour) as there are eligible persons in the committee of the county. This urn having an aperture at the top, is to be covered with cloth: the president then reads names in order of all eligible persons, and a child draws out of the urn a ball against each name. White balls are reckoned negatives; the first coloured drawn falls for the marshal of the dietine, and the remaining six for the assessors, who are to take their seats in the same order as they were drawn.’

On chusing representatives, the marshal of the dietine repeats singly the name of the candidate; if there appear an unanimity, the person is declared elected; but if one dissentient vote be delivered in writing to the marshal, he must proceed

ceed to election by secret votes, or ballot. The manner of voting is as follows. P. 23.

‘ Near the table of the committee, just by the marshal of the dietine, shall be placed the balloting box.

‘ This box shall have an inside partition; one part of it is to be painted *black*, with the inscription *negative*; and the other painted *white*, with the word *affirmative*. In front of this box there shall be two locked doors to each partition. At the top, a convenient opening for putting in a hand, and throwing a ball on either side of the partition, shall be left. The inside of the box is to be lined with cloth.

‘ The candidates are proposed for balloting in the following order: the names of all candidates, being written on separate and uniform cards, are thrown into the urn covered with cloth; a child is to draw one card at a time, and to deliver it to the marshal, who shall proclaim the name of the candidate so drawn out; and having given his vote, shall invite to ballot one after another; first the assessors, next the members of the committee at the table, then all the electors, giving each one ball as he comes to vote.

‘ When the members round the table have done voting, one of the assessors shall open the book of the palatinate, or district containing the authentic list of voters, and read in regular order of parishes the names of each elector, whilst another of the assessors is giving the ball to the person approaching the box. At the same time other assessors shall write down on a sheet of paper, the names of voters in the same order as they are called on.

‘ After all the electors have voted for one candidate, the marshal, with the assessors, are to count separately the *affirmative* balls, and afterwards the *negative*, and to write down their exact number under the name of each candidate.

‘ One candidate being thus dispatched, a child shall draw out of the urn the name of another. The marshal having declared the second candidate, shall proceed to vote, and collect votes of the assembly in the same manner as above, repeating the same formalities in respect to each candidate.

‘ Balloting being begun for one candidate, is to continue without interruption; nor is the session to be prorogued before it is entirely finished.

‘ When the balloting for each candidate is over, the marshal of the dietine and the assessors shall make out the list of votes for every candidate according to their respective majority. Such list being signed by the marshal and the assessors, shall be read audibly, and the successful candidates declared in the same order of precedency as they stand in the different numbers of votes, beginning from the highest, and ending with the lowest, till the number of persons requisite for each elective office is compleated.

‘ In case of *parity* of votes between two or more candidates, it is to be resolved in the following manner:

‘ The marshal shall put the names of candidates, having equal number of votes, on separate cards of the same size, and throw them into the urn, covered as before. A child is to draw out singly

singly each name, and in the same order, as they are drawn; their precedence shall be placed, and affirmed by the signature of the marshal and the assessors. This rule is to be observed successively in all elective offices.'

At each dietine the propositions from the king, and projects of legislation, are to be proposed, and a set of instructions to the representatives founded on them are to be voted, agreeable to which the nuncios must vote.

By the law concerning towns and citizens, (which is also annexed) all the inhabitants of the royal towns are recognised as *freemen*, and capable of possessing property. The king may also erect any settlement of freemen on the royal estate into a town. Also any proprietor of estates may erect such town composed of freemen, or emancipated villagers, and apply for a charter. All Christians, foreigners, or others, may become citizens without fee or expence. The citizens have the free choice of their own magistrates, &c.

Such towns as are appointed for holding courts of appeal, shall chuse each of them one plenipotentiary; and these are to assemble in the place where the diet is held. Out of their number, assessors are to be chosen and distributed in the commissions of treasury, police, &c. they, however, have only a decisive vote in matters of trade, or matters relating to loans, and a consultive vote, or a right to advise, upon other subjects. These commissaries, and their assessors, may also make representations to the diet concerning the interest of towns, &c. by demanding leave to speak of the marshal. The plenipotentiaries are to be ennobled at the end of two years without fee or reward.

All citizens may purchase landed estates; and whenever any of them shall purchase a whole village, which pays 200 florins land tax, he may obtain a diploma of nobility. Besides these, 30 citizens, possessed of hereditary property, are to be admitted into the equestrian order at every diet.

All citizens may obtain advancement in the army, except in the national cavalry. When they become captains of companies, they are, *ipso facto*, ennobled.

The citizens may also follow the profession of the law; and when they arrive at the rank of regent or recorder, they are ennobled. They are also admitted to all the appointments in the church, except in such benefices as are exclusively established by their founders for the equestrian order.

Dantzic and Thorne are to present their petitions, &c. to the diet by their secretaries, or by delegates, who may ask leave to speak at the diet. If any person make a fictitious grant as a qualification for a vote, he forfeits the property so granted.

Every

Every town has a judicial magistrate, where all civil causes, not exceeding 300 florins, and all criminal causes where the punishment does not exceed three days imprisonment, are finally determined. Courts of appeal are appointed, one for every seven towns in each province, consisting of five persons chosen out of the equestrian order, or citizens of property. The jurisdiction of these courts extends to 3000 florins, and three weeks imprisonment. Where the cause is of superior importance, it is referred to the supreme court of assessorial commission.

The internal government of towns is referred to the commission of police.

On a fair and candid perusal of this constitution, we cannot esteem it as any superior effort of political sagacity; nor do we think it likely to promote, in any very high degree, the prosperity of the kingdom of Poland. The leading features of this constitution are exclusive, and aristocratic. The legislative body has no interest in common with the great majority of the people. The executive power is divided into too many hands. The king is a mere pageant, shackled by councils and powerful functionaries, and liable to be harrassed by frivolous interferences of the legislature. In fact, the powers are not sufficiently defined. Too much of executive authority is committed to the diet, and too little to the king. The members of the diet themselves are shackled by the power which is vested in the dietines of directing the votes of their representatives. An appeal should always be supposed to lie ultimately with the people, but this should be rather tacit and virtual, than active and direct; the members of a legislature ought to pay a proper respect to the sentiments of their electors on material points, but they ought not to be directed in every vote by a particular junto of their constituents.

As all the members of the equestrian order are declared to be equal in rights and privileges, we cannot see any possible use in the establishment of two houses of legislature. The balance of power, which has been so much talked of in government, is a political chimera; and did that balance really exist in our own constitution, we repeat that it would be a nuisance—the source of faction, and perhaps of civil war.

To continue the penalties on apostacy from the Roman Catholic religion, is inconsistent with that system of toleration which this constitution professes to establish. The regulations concerning the education of the princes, are trifling and artificial; the mode of conducting elections absurdly tedious. Why are the plenipotentiaries of the towns not indulged in a vote at the diet? Why is the trial by jury entirely disregarded? Why are no further encouragements held forth to the vassals or peasantry?

The

The only part of this constitution which deserves approbation, is that part which proposes to admit the citizens by degrees to a participation in the privileges of nobility. But this boon is dealt forth with a most sparing hand, and the operation of this arrangement must be too slow to produce any beneficial effects for a considerable time. In a word, if the present legislators of Poland really wish to render their country great and prosperous, they should have held forth stronger incitements to industry, virtue, and ability, than we find in the present code.

D.

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ART. VI. *On Government ; addressed to the Public.* By Thomas Wycliffe, of Liverpool. 8vo. 257 p. pr. 5s. in boards. Liverpool, T. Johnson; London, J. Johnson. 1791.

OF the tendency and design of these essays on government, the best idea may, perhaps, be gathered from the author's own words, who says, in his preface, that they are intended—

‘ To spread the knowledge of christianity more generally in the world; to establish both personal and national liberty in every part of this empire, for the general happiness of the whole empire: to improve this imperial constitution of government; and by that improvement not only to release every branch of this empire from their present state of national slavery, but also to render all those branches more advantageous to Great Britain than they have ever yet been: to obviate such practices as evidently tend to destroy the spirit of this national constitution of government, and thereby to improve, or rather to ~~restore~~ our national constitution; for were that constitution to be effectually restored, I should not think it possible for the utmost force of human abilities to improve it; and to excite every British subject, and every friend to Great Britain, above all things, never to lose sight of, or deviate from the strictest observance of this necessary political principle, viz. UNANIMITY IN THE SUPPORT OF GOVERNMENT. These are the objects which this publication is intended to promote; and though these systems and principles may be so extremely inadequate to the proposed objects, as to leave too much room to lament their not being sufficiently effectual, yet, were they to be adopted, I humbly hope they would not be found to be totally insufficient.’

The first of these essays, which contains a dissertation ‘on national and imperial government,’ was published in 1776, and refers principally to the situation of the kingdom at that period. The second, which was also published in 1776, consists of ‘observations on the powers of government.’ On perusing this, a passage, which strenuously opposes the policy of allowing a minister to sit in parliament, struck us in a particular manner, as the very idea, inculcated here, has been since adopted by the National Assembly of France, a circumstance

stance which has made a characteristic distinction in the constituent parts of their legislature. 'This practice, therefore, of uniting the distinct characters of a senator and a servant in the same person, having an evident tendency to alter the distribution of the three powers of government, and to destroy the equality of power in these three branches of parliament, which the constitution has really established, and which is allowed to be the very essence of the constitution, must certainly, on these principles, be disapproved of by every advocate for this constitution, and by every friend of this government.' In a subsequent paragraph, the author contends, that this practice occasioned the loss of America to the British empire.

The third essay appeared first in 1779: in it the author enquires into 'the supreme and subordinate powers of a state.' After stating the importance of the question, 'Whether the supreme power of governing a state is in the people, or the governors of the state?' he contends, that the supreme power of the state over the individuals who compose it, is an ordinance of God, and not an ordinance of man; and quotes St. Paul by way of sanctioning his own opinion.

Having laid it down as a principle, *that the people have a right to govern*, in his fourth essay 'on the internal government of Great Britain,' Mr. Wycliffe laments the glaring defects in our representation, which he thinks ought to be instantly rectified by the society at large: 'for, to place the right of government in the people, without a power to exercise that right, would be a mere mockery, and a most unpardonable insult.'

To attain the desirable end of a legislature, in which the people should be represented, he proposes to divide the kingdom into 118 shires or departments, and that every freeholder of 40 shillings should have a vote for the members to be sent to parliament, by that county or district.

Of these the county of Westminster is to send	9 members
The county of London or Middlesex, -	8
The 116 remaining counties to send four	
members for each county, -	464
The university of Oxford, -	4
The university of Cambridge, -	4
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	489

In consequence of this division, he asserts, 'that the grievance of rotten boroughs' would be avoided; and that if added to this, a repeal of the septennial act were to take place, the constitution would receive an increase of stability and splendor.

Essay v. 'The art of civil government according to St. Paul.' In this dissertation the author contends, that the apostle of the Gentiles has not only placed the supreme power of governing

governing in the people of every state, but has also confirmed the subordinate power of the delegated governors.

Essay vi. 'A plan for emancipating the negroes in the West Indies from slavery, and thereby eventually abolishing the slave trade.' He proposes, that the West India planters shall sell all their slaves to the state, and lay a tax on their property for the payment of the interest of the purchase money. We shall here subjoin a quotation from this essay. p. 183.

'The advocates for continuing the slave trade say, that transporting the inhabitants of Africa to the West Indies is removing them from a worse to a better situation. And, allowing this to be a true state of the case, and I do firmly believe it to be a true state of the case, it is certainly a fair argument for continuing the African slave trade, and for continuing that trade on the principle of humanity. But, I can never think it a fair argument for placing the Africans in a state of *personal slavery* when they are in the West Indies, or that it is consistent with the principle of humanity to place the Africans, or any rational beings, in a situation so truly deplorable. And they also say, that abolishing the African slave trade would deprive great numbers of our fellow-citizens of their present means of living; and this is certainly a true state of the case, and it is impossible to be too cautious not to deprive the African traders of their present means of living, unless you can at the same time point out to them some other means of living, and not leave them totally destitute of bread, and every means of acquiring it; but this will be the subject of the next paper, the paper on charters.

'As to such of the Africans as are not the objects of commerce, and continue in their own country, it would be the greatest act of humanity that could be shown to these Africans, were you to establish christianity in Africa, and to civilize the Africans, and you would then have the heart-felt satisfaction of conferring the greatest blessings on Africa that it is possible to confer on any nation, and such blessings as appear to me to be of infinitely more consequence than any commercial connexions that you can possibly have with the Africans. However, they would certainly be of much more consequence to the Africans; and it is far from impossible, that civilizing the Africans might, in process of time, produce such a trade with Africa as would be eventually of very great consequence to yourselves; not that I think, that the good consequences, with respect to trade, would be felt much by this generation, I only think, that the trade might be of consequence to future generations. If this generation will civilize the Africans, I think it probable, that future generations would reap the advantage of a lawful and valuable commerce with Africa.'

Essay vii. 'On charters.' To these, Mr. W. is entirely averse, for he thinks, 'that when a king grants such a privilege, either to a body corporate, or an individual, as is inconsistent with the principle of *justice*, he then makes an human law in direct contradiction to a divine law.'

Art,

Essay VIII. 'On the Liturgy.' In regard to this, he proposes several alterations and improvements, which he subjoins.

Essay IX. 'A supposed scale of RANK in this state, for the purpose of raising a voluntary revenue, either for the particular service of the church, or for the general service of the state.' In this essay he proposes to oblige a duke to pay 50,000l. a marquis 40,000l. an earl 35,000l. &c. &c. on their admission to those honours. Mr. Wycliffe has placed a herald between a bishop and an esquire; the purchase money of this degree, which is merely honorary, is to be 2000l. We believe, that partly from the late increase of titles in this country, and partly from their annihilation in a neighbouring one, Mr. W. would not find this source of revenue so productive now as it would have been half a century since.

Essay X. 'On taxes, and the expenditure of the public money.' This paper consists of a variety of calculations, in regard to the imposts proposed to be levied on houses, horses, carriages, liveries, &c. &c. The author affirms, p. 251,

'That the world has hitherto been very badly governed, by kings, ministers, and delegated governors; and that it is now high time for the people of every nation in the world, by a proper attention to the government of their respective nations, and to the government of themselves, to try if they can hereafter govern themselves better than they have ever yet been governed, by kings, ministers, and delegated governors. This is a general opinion with respect to all nations. And, were I to be asked what I mean by the words *very badly governed*, when those words are applied particularly to this nation, I should certainly give this answer—That I think the practice of wasting your public money in unnecessary expences, and then laying taxes on the poor to support that unnecessary profusion of the public money, is being *very badly governed*. And, as I believe that this has been the practice in this nation for a century past, I think that this nation, for a century past, has been *very badly governed*, and as long as this practice is continued in this nation, I shall always think this nation *very badly governed*. And, should any one complain of enormous taxes, I think that we may fairly ascribe those enormous taxes to your having been *very badly governed* for a century past, that is, to your having wasted the public money in unnecessary expences for a century past, and to your having thereby involved this nation in such an enormous debt that enormous taxes are now quite unavoidable. Or, should any one complain of such rights and privileges, such exclusive rights and privileges, as are by law established, and are also inconsistent with justice to our fellow-citizens, I think that we may fairly ascribe all such rights and privileges to your having been, at the time they were established, *very badly governed*; and that we may also fairly ascribe the continuance of all such rights and privileges, the continuance of any law which is unjust and oppressive, and the continuance of any legally established grievance,

to the disgraceful circumstance of your continuing to be, at this very time, *very badly governed.*'

It is impossible to give this work an attentive perusal without perceiving a wonderful coincidence between a variety of observations made by Mr. W. several years since, and some recent changes in the government of a neighbouring kingdom. It is but justice to add also, that notwithstanding the frequent republications of the first four essays, they do not seem to have been hitherto noticed in proportion to their merits, notwithstanding the eccentricities with which they abound. s.

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ART. VII. *A Treatise on the Digestion of Food.* By G. Fordyce, M. D. F. R. S. Fellow of the Royal College of Physicians, and Reader on the Practice of Physic, in London. 8vo. 204 pages. Price 3s. 6d. sewed. Johnson. 1791.

IN the advertisement prefixed to this treatise, we are informed, that it was 'read at the Gullstonian lecture, at the theatre of the Royal College of Physicians.' The ingenious author begins by observing, that both animals and vegetables lose some part of their fluids and solids in performing any action or function of life. Therefore, in order to remedy the inconveniences of this loss, new matter must be supplied; and which, if it have not the properties of the parts lost, must also undergo a change before it can acquire the qualities of the substance which has been dispended. After remarking the difference between animals and vegetables, with respect to their nourishment, he makes the following divisions of his subject, viz.

'Into the structure of the organs of digestion in the human body. The substances which are applied to the food during the time of digestion in the human body. The structure of the organs of digestion; and the substances applied to the food in other animals. The qualities of the substances to be formed by the digestion. The substances that are capable of being digested; their qualities; and if such qualities are different from those of the substances to be formed, we are, lastly, to consider the manner by which the peculiar qualities of the food are to be taken away, and the qualities of the substances to be formed given to it.'

Having examined, with a considerable degree of accuracy, the organs of digestion in the human species, Dr. F. makes some observations, as well respecting the digestive powers, as the structure of the organs performing that office in quadrupeds and birds; and though Spalanzani, and others, have denied that the stones, picked up by birds, were of any use in promoting the digestion of the food, our ingenious author, however, has found, upon trying the matter, by experiments with chickens, 'that by giving them small seeds whole, taking care that they should have no stones, the seeds were hardly digested, and many of the chickens died. With the same treatment, in every respect,

others, who had their seeds ground, or have been allowed to pick up stones, have none of them been lost.' Dr. F. likewise further remarks upon this subject, 'that instinct teaches them what substances they should choose for food, and what quantity of stones is necessary to intermix with it.' He therefore concludes, that stones serve the same purposes in birds, that teeth do in other animals. After noticing the stomachs of birds, and the difference of the intestinal canal in different kinds of animals, our author goes on to the examination of the substances applied to the food during the digestive process; and begins by the consideration of the mucilage. From this he passes to the investigation of the nature of the saliva; and after remarking upon the fallacy of Macbride's experiments, in proof of the saliva's inducing fermentation, he says, p. 54.

'Many physiologists have considered the saliva as secreted in very large quantities during the deglutition of the food; but I can hardly be of that opinion. As far as I can judge, the secretion during a meal can hardly exceed an ounce or two, and I should think that it serves only to lubricate the passages through which the food is to pass. It is true that the great apparatus of the parotid and sub-maxillary glands, which is employed, as well as perhaps some smaller glands which open into the mouth, gives an idea that something very material is to be obtained from the effects of this fluid. But when we consider again that the moment the saliva gets into the stomach, it is probably coagulated by some of the gastric juices, and then becomes exactly the same as any other coagulated animal mucilage, and that the salts are principally sea-salt and sal-ammoniac, and the quantity of water is immaterial; it is extremely problematic, whether it has any effect in the changes which take place in the stomach. It is true that sea-salt would seem to serve some purpose in the digestion of the food; for wherever mankind have been enabled to procure it, they have always employed it along with the food; and not only men, but other animals. It is well known that cattle in this country thrive in salt marshes. In North America salt is necessarily employed in fattening the cattle; and many animals are guided by instinct to eat salt when it comes in their way. But then the salt contained in the saliva is in very small proportion, and there is at least as large a quantity in some of the gastric juices, which are probably much more copious, so that that which is contained in the saliva can be but of very little effect. I should, therefore, presume, that the saliva has little or no effect in the digestion of the food in the stomach.'

The saliva having been examined, our author proceeds to the gastric juice, and observes, that though many physiologists have believed the juices, secreted in the stomach, to be perfectly homogeneous, yet it will be found very different on examination. Dr. Young's Experiments being noticed, Dr. F. concludes, that 'the gastric juice, as far as we can judge, is a colourless substance, and without taste or smell; and, in as far

as its coagulating power is useful or necessary, it does not appear that it is requisite to be, or that it is, in any great quantity.' The secretion of the bile and pancreatic juice being remarked upon, our author goes on to the 'substances capable of being employed for nourishment,' and observes, that water, air, and other vapours which form the atmosphere, supply the whole nourishment of plants, or vegetable matter; and that this vegetable matter supports vast numbers of animals; that many animals live solely on animal food; but that the animals on whom they live, are sustained by vegetables. P. 77.

'It has been a very universal idea, that all animals live either on vegetables, or on animals whose nourishment is derived from vegetables; but the practice of keeping gold fish in glasses with common water, without giving them any kind of food, suggested itself to me as extremely singular, and gave some kind of appearance of there being either some animals originally in the water in which they were kept, or that insects laid their eggs in such water so as to afford nourishment to the fish, either from the eggs themselves, or from the maggots, or other imperfect animals produced from them; I therefore put some gold fish into a glass vessel, and supplied them with water taken from a deep spring, and which water contained a very small proportion of magnesia vitriolata, and natron muriatum, together with a still smaller proportion of calx vitriolata. This water was changed at first every four-and-twenty hours, and afterwards every three or four days. The fish lived in this manner for fifteen months, grew to more than double the size, and threw out considerable quantities of fæculent matter.'

Having made experiments, in different ways, with these fish, our author, at last, found, 'that pure air procured either from nitre or minium blown into distilled water, served for their living, growing, and emitting fæculent matter;' and he therefore concludes, that 'it cannot be doubted, that animals may live on pure air and water; and that their fluids, or solids, may be immediately produced from these substances.' Although gold fish may live in this way, yet Dr. F. remarks, that 'they have organs for digesting animal food. After this, Dr. F. considers 'what parts of vegetables can be converted into the juices of animals,' and thinks that 'the whole nourishment which animals derive from vegetables, consists of their mucilages,' as it appears probable that none of the resinous parts are digested. P. 86.

'All animal solids consist of mucilage and water; sometimes mild calcareous earth and calx phosphorata are deposited in the bones or other harder parts. But in every solid there is always mucilage and water; and all animal solids are capable of giving nourishment to animals of certain species; therefore all animal solids, and fluids containing mucilage, are capable of giving nourishment to some one or other animal, even those which are the most deadly poisons. Cantharides are greedily devoured by two species of insects, not part of them picked out from other parts,

but the whole entirely, without leaving a vestige of any the least part of the cantharis. I have procured these insects from chests of cantharides imported from Sicily, and which had lived upon the cantharis for many months. After being washed with water slightly, these insects have juices perfectly bland, so that if they be bruised and applied to any the most sensible surfaces of the human body, they produce no inflammation, nor have any appearance of possessing any matter having a stimulating quality.

The substances capable of nourishing the human body are next treated of; and the author first considers farinaceous matter, or vegetable mucilage; and this, he observes, is particularly met with 'in the seeds of that great division of plants, called *gramina*;' and he concludes that, from whatever source it may be derived, it has always the same properties; and that it is, perhaps, the principal nourishment not only of mankind, but also of other animals, whose organs of digestion come near to those of the human species. After these Dr. F. takes notice of sugar, gum, &c. as affording nourishment. Animal substances, as giving nourishment to man, are next brought under observation. These substances being converted into chyle, by the digestive organs, with the admixture of the fluids which have been mentioned, to be afterwards changed into blood. The chyle therefore comes next to be observed upon; and Dr. F. closes his examination of it by remarking, that

'The substances which he has pointed out to be the essential parts of the chyle, are totally different in all their properties from farinaceous matter, as well as the greatest part of the other substances employed for food. A change consequently of the properties of the substances employed for food, must take place in the organs of digestion, so as to convert the food into these different substances essentially contained in the chyle.'

Our author, therefore, in the next place, enters upon the consideration of the process by which this change is accomplished; and begins by observing, that 'a mass of matter consists of simple particles, every one of which has the exact determined specific qualities that the whole mass has, as far as these qualities differ from any other species of matter;' and he therefore concludes, that it is an opinion, perfectly impossible to be true, that trituration, or dividing the food into small particles, can be the means of converting food into blood. In speaking of the opinion which has prevailed of digestion being performed by means of a menstruum in the stomach, Dr. F. says, p. 145.

'Although, therefore, it is possible that a menstruum might have been produced in the stomach, which might have united with one species of food, so as to have formed the different parts of the chyle, in which case an animal could have lived on one species of food, which is actually found to be the case; yet the same menstruum could not have been combined with another species of food, so as to form the three parts of the chyle, which are always the same in each of their properties. Moreover any of the juices  
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which are applied to the food in the digestion, or all of them together, may be applied to the food in circumstances perfectly similar, as far as regards solution or precipitation, and yet no chyle can be formed.

‘On the whole, therefore, there is not the smallest ground from experiment to affirm, that there is any juice or matter applied to the food in the stomach capable of, or actually uniting with any or all of the substances employed for nourishment, so as to form chyle. Neither is there any ground for believing that the chyle is precipitated out of the substances employed for nourishment, and therefore this idea of the formation of chyle ought to be abandoned for want of proof. But it not only wants proof, but every kind of appearance renders it perfectly improbable, and therefore we must search for some other operation, by which the substances employed for nourishment can be converted into the three essential parts of the chyle.’

Fermentation, another opinion which has long been held as the cause of digestion, is next examined by our author, who concludes ‘that the formation of acid in the stomach, during digestion, is always produced by the digestion not going on perfectly, the powers of the stomach not being sufficient to overcome the disposition of vegetable substances to run into the saccharine, vinous, and acetous fermentations; and that when the organs of digestion are weak or disordered, or when we give an animal food not adapted to its organs of digestion, a greater or less proportion of food is not governed by the stomach, but runs into the fermentations which would arise if they were not influenced by its power.’ And he goes on still further to observe, that the first stage of putrefaction does not form vegetables into chyle; and much less animal substances; for if foetid meat be given to a dog, and he be killed a little time afterwards, and the meat in the stomach examined, it will be found firmer, and free from foetor, ‘so far is putrefaction, or any of its stages, from being the operation carried on in the stomach during the digestion.’ Our author next draws some conclusions which he thinks may elucidate this matter in some degree, from observing what happens to the digestion of the food in sound and healthy stomachs; and first remarks, that ‘one substance, farinaceous matter’ is changed ‘into another substance, chyle;’ but that ‘farinaceous matter forms only one species of matter,’ while ‘chyle consists of three species mixed together.’ He therefore inquires by what operation one species of matter can be converted into three other species; and after stating that ‘the properties of compound bodies depend upon their combination, not upon the properties of their elements,’ he says, that ‘when one species of matter is converted into another species, the same elements are contained in the matter which we had originally and the matter which is found after the operation,’ and that ‘it cannot be doubted but that the operation which has taken place, is a

separation of the elements from one another, and a re-combination of them in a new manner.' P. 165.

' By a parity of reasoning it may be proved, that all animal food in being digested or converted into chyle, has the effect produced by a separation of its elements from one another, and re-combination of them in a different manner, so as to form chyle, a new compound; and likewise, since by putrefaction farinaceous matter, and all other vegetable food may be made to yield exactly the same substances with animal substances, particularly with chyle; that is, nitrous and muriatic acids, volatile alkali, water, volatile hepar sulphuris, gas, inflammable air, calcareous and argillaceous earths; as these are the same, whether vegetable food or chyle be putrefied, it follows that vegetable food likewise contains the same elements with chyle, and that these elements are only separated from one another, and recombined in such manner as to produce and become chyle.

' Digestion then is performed on substances containing all the elements of chyle. These substances in the stomach, and other organs of digestion, have their elements separated from one another by the effects of the stomach, and other organs of digestion, upon them, occasioning in them a decomposition and recombination of their elements into a new substance.'

Thus Dr. F. having, as *he* supposes, proved that food is formed into chyle, by a decomposition and recombination of its elements, enquires how 'a compound may be decomposed, and its elements reunited in a new manner.' He likewise remarks, 'that under the same chemical circumstances matter differs extremely when living and dead,' and that therefore 'food placed in all the chemical circumstances that can be conceived similar to those in which it is placed in a living stomach, will never be converted into chyle, but will undergo other changes totally different.' And he concludes the subject of the conversion of food into chyle, by observing, that 'it is not then that food of any one, or any other kind, is more or less capable in itself of affording chyle perfectly good and intermixed with no noxious matter, but different species of food must be so adapted to the particular state the stomach and organs of digestion are now in, in order to be that which is most proper, or what is commonly called wholesome.' The effect of the coagulating juice of the stomach on the food is next considered; after which our author closes his work, by remarking (p. 194.) that

'The process of the stomach is the most essential in the digestion by much. For if every species of food, whatever it might be, consists, as I have already shown, of the same elements; and if, as I have likewise shown, the additions made in the organs of digestion are only to direct the decomposition and recombination of the elements of the food, so as to form it into the substance produced by the process of the stomach, or afford water to it, then the whole action, which is material in regard to the food, is only connected with the stomach in its peculiar process. If this  
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be the case, whatever the food may be, whether it be easily forced into the process of the stomach, or with difficulty, yet when actually forced into such process, and when it has gone through it, and been converted into the peculiar matter formed in the stomach it becomes the same. If such matter propelled into the duodenum, where it is to be formed into chyle, be always the same, the duodenum will have the power of converting it into the same chyle; and if the food does not go through the process of the stomach, it cannot be converted into chyle at all, as I have already shown. There is nothing, therefore, in the whole doctrine of different species of food which can have any respect to any part of the body, excepting the stomach itself. For food, considering any species of it as consisting of a vast number of homogeneous particles, may have every one of these particles converted into the matter produced by the process of the stomach; and that being one species of matter only, will pass into the duodenum the same uniform substance, whatever the food may have been. Or supposing that none of these homogeneous particles are at all changed in the stomach, but pass into the duodenum as they were when they were swallowed, in that case none of them can enter into the process of the duodenum, and be converted into chyle, but must pass on and be evacuated. Or suppose one half, or any other proportion of the homogeneous particles of one species of food to undergo the operation of the stomach; and the other half, or whatever proportion it may be, to remain unaltered and pass into the duodenum; then that part which underwent the process of the stomach when it got into the duodenum would be converted by the process of the duodenum into chyle, and that part which did not go through the process of the stomach, would not be capable of going through the process of the duodenum, but must pass forward and be evacuated. The first, therefore, and great ground on which we are to consider food, is its disposition to be acted upon by the powers of the stomach, in the state the stomach is in; for whatever species of food is thrown into the stomach, if it yields to the action of the stomach, so as to be converted into the matter formed by the process of the stomach, it will certainly, the whole of it, be formed into the same chyle, and the same blood. So that it is perfectly immaterial what it may be, farinaceous matter, animal mucilage, apples, potatoes, wheat, mushrooms, or oysters, beef, veal, chicken, salmon, or goose. So long as it has undergone the process of the stomach, and been converted into the matter formed by that process, it gives equally good nourishment, and is equally innoxious, because it becomes exactly the same.

Thus, successfully, has Dr. Fordyce pulled down the old theories of digestion; and though he may not have been equally happy in erecting his new hypothesis, yet he has certainly displayed much ingenuity and ability.

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ART. VIII. *The Anatomical Instructor; or, an Illustration of the modern and most approved Methods of preparing and preserving the different Parts of the human Body, and of Quadrupedes, by Injection, Corrosion, Maceration, Distention, Articulation, Modelling,*

*delling, &c. with a variety of Copper-plates.* By Thomas Pole, Member of the Corporation of Surgeons in London. 8vo. 304 pages. Price 10s. 6d. in boards. Darton. 1790.

IN an introduction of considerable length, the author of the Anatomical Instructor makes some observations respecting the importance and usefulness of anatomy; and gives a few trite directions for the use of those engaged in anatomical dissections; after which he goes on to the consideration of the 'composition and qualities of coloured injections,' and having remarked upon them, makes some 'general observations on injecting with coloured fluids,' which tend to show, that 'though instructions may be given to facilitate the acquisition of this art, yet that they will be found insufficient for the dexterous performance of its operations;' and that 'a moderate share of experience can alone remove the difficulties which result from the want of it.' After describing the syringe for injecting with coloured fluids, and also the manner of using it, Mr P. gives different *formulae* for coarse, fine, and minute injections. Having remarked upon injecting the arteries and veins with coloured fluids, the author proceeds to the injection and dissection, &c. of an entire subject, in order 'to trace and exhibit the arteries,' and observes that, 'for this purpose adult subjects are seldom used,' but that 'the bodies chosen for what are generally termed blood-vessel subjects, are, from the earliest infancy, to about the age of fourteen years;' and that a thin emaciated subject should always be preferred. 'Injecting and preparing the head for the blood-vessels' being noticed, Mr. P. goes on to offer some remarks on 'injecting the extremities for tracing by dissection, and exhibiting the blood-vessels.' 'The method of injecting the blood-vessels of the gravid uterus, and preserving the preparation in spirits,' the author next takes notice of, and says, that it 'may be injected either in its natural situation, or after it is removed from the body.' The injecting and preparing of placenta naturally come next, and Mr. P. remarks, that 'the injecting a single placenta is the most simple process of this kind of preparation,' and that the injecting double and other placenta is done in the same manner, in respect to the process; but that a greater number of colours are required for distinguishing the ramifications of the several vessels from each other.' Dry preparations of the gravid uterus are likewise noticed, after which the author enters upon the consideration of the manner of 'injecting and preparing the heart *in situ* with the head, adjacent blood-vessels, and thoracic duct.' 'A heart for this purpose,' Mr. P. says, 'should be chosen as free as possible from fat;' and 'this is more frequently the case in young than in old subjects.' The method of injecting a foetus, to show the course of circulation when *in utero* is next inquired into, and the au-

thor observes, that for this purpose, we can only make choice of such children as were dead born, or died soon after birth; 'the former,' he thinks, 'are to be preferred,' as in them 'the lungs never having been called into action, the pulmonary arteries are not so dilated and pervious; for which reason, the injection will probably pass with greater freedom through the *ductus arteriosus*, and *foramen ovale*.' After this, the manner in which the penis, testes, and blood-vessels of the mesentery are injected, is described; and the author proceeds to the 'injecting of bones, and rendering them transparent, to show their vascularity.' And having stated the method which ought to be pursued in making these preparations, he goes on to the 'injection of the *cutis*, intestines, and other abdominal viscera, and says, page 81, that

'For this purpose, very young subjects are generally chosen; and the easiest and most common mode of injecting the cutis, or viscera, is by the ascending aorta, as for an entire subject, with this difference only, that the minute injection is to be used in this case: if the cutis is the object of the experiment, such part of it as is intended for preservation, after it is injected, must be laid in clean water, and changed every day, as long as it imparts a bloody tinge, and then is to remain in maceration, without changing the water until the cuticle will easily peel off; by the removal of which, the vascularity is much more beautifully exhibited: after the removal of the cuticle, proceed with regard to its preservation, either by placing it in its recent state, in a vessel of spirits of wine, or by drying, and placing it in oil of turpentine, or preserving it by varnish.

'With respect to the abdominal viscera, such parts as are to be preserved, must be treated in a manner similar to the cutis, by cleansing and preserving them in spirits of wine, or oil of turpentine, or by varnishing; but it is to be remembered, that such only may be preserved in turpentine, or by varnishing, as are thin, and capable of being previously dried, as the stomach, intestines, urinary bladder, &c. the more bulky parts, as the liver, spleen, kidneys, pancreas, &c. cannot be preserved in turpentine, unless thin sections of them are made, so as to render them capable of being dried without putrefaction.

'Portions of the peritoneum, pleura, periosteum, and dura mater, may also be dried and preserved in oil of turpentine, or by varnishing.'

Mr. P. closes the first part of his work, by showing 'the method of injecting and preparing the head' in order to the preservation of its natural and healthy appearance.'

In the second part of this volume, the management of mercurial injections is noticed, and the author, after making some 'general observations on injecting with quicksilver,' in which, however, there appears nothing new, describes the tube which is made use of in filling the lymphatics, lacteals, &c. with quicksilver. The subjects most favourable for injecting with quicksilver, Mr. P. says, 'are those who have died anasarious, as  
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in such the lymphatics are somewhat enlarged, and more evident.' The manner of filling the parotid gland with quicksilver having been described, the author relates the means of injecting the lymphatics on the surface of the liver and lungs with mercury. The method of filling other parts with quicksilver is also mentioned. We shall give the author's method of injecting the veins in the kidney of a cat. P. 107.

'The veins in the kidney of a cat run very superficial, and branch out in a manner peculiarly beautiful, which is the only inducement to making this preparation. The manner of injecting it is very simple; nothing more is necessary than to fix the straight pipe of the quicksilver injecting tube into the vein by a ligature, and inject with a short column; it should be suspended in water, that it may have time to insinuate itself into all the small ramifications; then remove the pipe, and secure the quicksilver in the vein, as usual; dissect away the surrounding cellular membrane and adeps, and preserve it in spirits of wine.

'These vessels may be injected with coloured minute injection, to give the same appearance; but a very small syringe and pipe should be used for the purpose.'

Corroded preparations are next treated of, and Mr. P. observes, that a part when injected for the purpose of corrosion, should be immersed in an acid liquor composed of three parts of muriatic acid and one of water, in a glass vessel of suitable construction, for about three, four, or six weeks, as may be required, until its texture be entirely destroyed and reduced to a soft pulpy state; it is then to be removed from the acid into a basin filled with clean water, and gentle streams of water directed upon it, sufficient to wash away the pulpy substance. After giving some cautions with regard to handling and preserving these preparations, the author describes the process for injecting and corroding the heart and vessels of the lungs, the liver, spleen, kidneys, placenta, &c.

We come next to preparations by maceration, and Mr. P. begins them by showing the manner of 'preparing the *cancelli* of bones.' The *os femoris*, the author observes, is generally used for making these preparations; and the middle portion should only be employed, where the *cancelli* are the most delicate. The way in which the cuticle of the hand and foot is separated and preserved, being explained, Mr. P. takes notice of the manner in which the air vessels of the lungs are to be prepared, and concludes this part of his subject, by giving directions for cleaning and preparing bones in general, and also for 'making the natural human skeleton, and those of fish, quadrupedes, birds,' &c.

The next part is taken up by showing the method of making 'preparations by distention,' and the author, after mentioning the parts most commonly prepared in this way, makes some general remarks on distending hollow preparations with air, hair, wool, cotton, plaster of Paris, &c. Other kinds of preparations in this way are likewise described. The

The method of articulating or joining the different bones, is next treated of by Mr. P. who concludes his work by giving some directions for modelling. To the whole, the author has given an appendix, containing the methods of making and preserving some preparations which had not been noticed in the former parts of the work. We have thus presented our readers with a general account of the contents of the volume before us, in which, though it contain little new, or that is not given in almost every course of anatomical lectures, yet, perhaps, the tyro may find something to his purpose; but, to become expert either in the art of dissecting or making preparations, he must consult other guides than the Anatomical Instructor.

A. R.

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ART. IX. *Connubia Florum, &c. The Marriages of Flowers, in Latin Verse*; by D. de la Croix, M. D. with Notes and Observations, by Sir Richard Clayton, Bart. 8vo. 138 p. pr. 3s. sewed. Bath, Hazard. Lond. White and Son. 1791.

PERHAPS Dr. Darwin's charming English poem on the loves of the plants, might suggest the idea of republishing this elegant Latin poetical effusion on the same subject. It was first printed above sixty years ago, (1728) and is the only production of the ingenious author, if we except a few epigrams which appeared in the preface to the famous Vaillant's *Botanicon Parisiense*, where the greatest part of this poem also appeared. Dr. de la Croix, indeed, left it unfinished, being suddenly snatched away by death, whilst he was meditating the completion of it. The elegance of the language has not been able to obtain it much notice; for we find it mentioned in print only by the learned Haller, in his *Bibliotheca Botanica*; and by the classical Atterbury, in one of his letters. The bishop sent eight copies of the poem to Mr. Morice, two of which were for Swift and Pope: he informs his correspondent that it was written by an Irishman then at Paris; that in some parts it is excellent, and approaches very near to the manner of versification in Virgil's Georgics. A high compliment, certainly, from a person of Atterbury's taste and judgment. And yet we believe that the poem was totally forgotten till this republication of it by the learned baronet, who has elucidated the subject by a great number of quotations from authors both ancient and modern, and has pointed out its beauties and defects.

The poem itself is short, consisting only of 526 hexameter lines. It opens with an address to Vaillant, whom the author celebrates as the first who discovered the sexes of plants.

‘ — herbarum detexit primus amores.’

This is not strictly true. However, he saw much farther than his predecessors, Grew, Camerarius, &c. and in 1718, paved

paved the way for the introduction of the sexual system by Linneus, in the year 1735, and its final establishment in the year 1760.

The poet then enters upon his subject, and in elegant flowing verses describes the manner in which vegetable impregnation is carried on, first in complete flowers, and then in such as have the male flower separate from the female.

‘ Sin diversa domus : flos masculus ante reclusus  
Ædibus emittit sua dona, volatile semen  
Excipiunt Zephyri, portantque curulibus alis  
Conjugis in gremium : Conjux respondet amori,  
Abientique probat simili se prole marito.’

The doctrine of the sexes in general being thus established, the poet proceeds to give some of the more striking instances of vegetable impregnation in the palms, particularly the date-tree, &c.

Having with this view mentioned the turpentine-tree, he recommends the tapping it in the spring, to prevent its being diseased from a redundancy of its juices : hence he digresses upon the fatal consequences of inordinate luxury and indulgence ; and then slides again into his subject, by introducing *parietaria*, or *pellitory of the wall*, as a specific against the disorders occasioned by intemperance. The elasticity of the anthers in this plant, could not escape the observation of Vaillant and Linneus : and the poet remarks how this quality was solicited by his master :

‘ Ille dolos meditans, & longo callidus usu  
Stamina sollicitabat acu, simul illa rigere  
Carceribus ruptis vitæ datur ire per auras  
Spiritus, afflari late ova, & pulveris imber  
Marginibus lentus bibulis hæere tubarum.’

The impregnation being now complete, we are next told how the first vegetation is performed, by the bursting of the integuments of the seed, the descent of the radicle, and the ascent of the plume. The poet cautions us against injuring the seed-leaves, and then describes the growth of the vegetable by means of rain, dew, and air.

The next subject which employs the pen of the author is the circulation of the juices. This was a favourite opinion at that time, but has since been exploded by Hales, Linneus, and others.

In confirmation of this doctrine we have the fabulous history of the *polypodium Boremetz*, a fern commonly known by the name of the *Tartarian*, or *Scythian lamb*. The learned editor has given us the account of it, as far as travellers have informed us ; and in front of the title has placed three figures of the plant, from the Philosophical Transactions, from Hunter’s Evelyn, and that in the middle from Dr. de la Croix himself ; who thinks that this plant might give occasion to the Grecian fable of the Golden Fleece.

The

The *Boraces* introduces other vegetables which approach to animal life: as the wandering stratiotes of the Nile; the mimosa, or sensitive plant; the amaranthus, or floramour, &c. The commentator ridicules the credulity of the poet, on account of some fables which he has here given us; but we rather presume that he may plead his privilege of Parnassus, and that he actually believed them no more than we do: they are good poetry, and that perhaps is sufficient.

Lest from these instances the reader should suppose that plants are endued with animal life, the poet goes on to show that they are mere machines, and to explain their texture.

‘Non tamen in plantis quisquam mihi suadeat auctor  
Esse animam sensumque’——

He philosophises at considerable length, and with no great success, on the mechanism of the sensitive-plant, &c. and having thus lost his subject for 120 lines, he returns to show the signs of the sexes in flowers. Here the poet is a genuine sexualist; and Linneus must have read this part of the poem with great pleasure, had he known that such a poem had been written only seven years before he published the first sketch of his system. He will not allow the petals and calyx to constitute the flower, but determines the stamens and pistils to be the essential parts, existing either together in the same flower, or in different ones. He affirms, that staminate flowers never produce seed; and that where they are separate from the females, if they be cut off, the females die unproductive.

‘Nunquam ego stamineos vidi sobolescere flores,  
Post venerem exhalant animas, exinde domorum  
Fornicibus mœstis exanguia corpora pendent.  
Aut per agros passim volitant ludibria ventis.  
At vidua extinctos renovant ovaria patres.  
Inde genus redivivum, hinc surgit posthuma proles,  
Si tamen ante diem, si tædas ante jugales  
Castaneæ (miserum) succidat stamina quisquam,  
Stamina discretis semper nascentia ramis,  
Accola connubii spe lusa absumptaque luctu  
Tabuit, ac sterilis moritur, ni forte remoti  
Detulerit ventus gravidantem conjugis auram.’

From the powerful smell of this *aura*,

————— ‘to them who sail  
Beyond the Cape of Hope, and now are past  
Mozambic,’———

the poet makes a beautiful digression on the well known story of Columbus.

————— ‘Ille Minervâ  
Plenas ait, sensi flores, contendite remis,  
In manibus terræ.’———

Having determined all flowers naturally to be male, female, or hermaphrodite, he calls every luxuriant flower of the garden a monster or eunuch; and observes

‘Embryo

‘Embryo vitali fraudatus nectare, sensim  
 Languescit moriens, sequiturque heu! floris abortus.’

We have now done with the sexes of plants. The poet next tells us that it is not enough to distinguish these; but that we must add the characteristic mark of the family or class to which they belong. He divides flowers into those which have a calyx without a corolla; a corolla without a calyx; or both. These last, he says, are very numerous; and for an instance he selects the passion-flower, or as he calls it, *mæstissima granadille*, which he describes with all the enthusiasm of a zealous catholic. He then adverts to the number, situation, and form of the petals, in such simple flowers as have a corolla: and lastly, he distinguishes the differences of compound flowers; which having been the favourite class of Vaillant, he hence takes occasion to celebrate his master, and the prodigious concourse of pupils who assembled to hear his lectures from all parts of Europe. He mentions also Fagon, and Louis XIV. and Sherard; and concludes the whole with a pathetic lamentation of the death of Vaillant. All this latter part, from the 468th line, is very poetical.

The illustrations of the learned editor are very copious, extending to 77 pages. They consist chiefly of extracts from the ancients, from Linneus, Vaillant, different travellers, and several other authors.

The whole book is elegantly printed, on a fine paper; but it is not quite so correct as might have been wished.

The poem in Vaillant is signed *Mac-Encroe Hibernus, Medicinæ Doctor*, and contains only 253 lines, the heavy philosophical part being left out. The two epigrams are signed, *Demetrius de la Croix, Doctor Medicus*.

The edition of 1728, is accompanied with a French translation in prose; and at the head of the poem it is entitled, *Fratris ad Fratrem de Connubii Florum Epistola*.

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ART. X. *Flora Rustica, exhibiting accurate Figures of such Plants as are either useful or injurious in Husbandry. Drawn and engraven by F. P. Nodder. With scientific Characters, popular Descriptions, and useful Observations.* By Thomas Martyn, B.D. F.R.S. Prof. Bot. Cambridge.—Published in Monthly Numbers, each containing three coloured prints and six pages. 8vo. Price 1s. Nodder, Brewer-street. 1791.

THE importance of agriculture, not only to this country, but to mankind in general, makes every work interesting, that contributes in the smallest degree to elucidate or improve it. The present work is set on foot, to promote the patriotic designs of those public societies that encourage this useful art;  
 and

and to facilitate laudable attempts at improvement, both in landlord and tenant, by bringing them better acquainted with the plants which they do or may cultivate, and by correcting the mistakes which have been made concerning them.

The first number contains figures of three species of clover. 1. *Trifolium alpestre*. 2. *Tr. medium*, *Huds.* 3. *Tr. pratense*, or the cultivated broad clover.—The figures are accurately drawn, and neatly coloured.

The second number exhibits three well-known grasses; namely, ray-grass, meadow cat's-tail, and meadow fox-tail grass; with a full account of the first introduction of the ray-grass into cultivation.

In the third number, figures are given of the great everlasting pea, *avena elatior*, or tall oat-grass, and a fourth species of clover, called *trifolium rubens*.

If it should be objected to this work, that we are already sufficiently acquainted with all the common objects of cultivation, the very first figure will furnish a reply; for the *trifolium alpestre* has been confounded with the *trif. medium*, and under that idea has been recommended for cultivation, under the name of *cow-grass*. The grasses are far from being well known, and it is probable that all such as are likely to be useful will be hereafter figured in this work.

M. T.

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ART. XI. *A New System of the Natural History of Quadrupeds, Birds, Fishes, and Insects.* In three Volumes. Vol. I. containing Quadrupeds. 8vo. 586 pages, and 47 plates. Price 10s. 6d. in boards. Edinburgh, Hill; London, Cadell. 1791.

THIS first volume of an useful work, contains a sober history of quadrupeds; for the author has availed himself of the information procured by various writers without retailing their conjectures and fanciful systems. The facts are related in a simple rational manner, instead of being, like many voyages, &c. lately published, tricked out with the meretricious drapery of romance, interspersed with icy moral reflections that seem to be introduced only to render the work more saleable; yet, stalking with theatrical pride, even the religious effusions look like a solemn mockery of those sentiments which dignify the human character, when they really flow from the heart.

The preface gives a just account of the work, though the style in which it is written, and that of the introductory chapter, has a *twang* of affectation, but this is quickly dropped in the historical part.

We shall insert the author's account of his plan.

p. 16. 'Supposing animated nature, the most engaging part of the study of natural history, for the earlier part of life; leaving

ing the examination of vegetables and fossils to the botanist and the chemist, we have endeavoured to recommend this branch more effectually than it has yet been, to general attention, by selecting, as the subjects of historical description, such animals as, either from their holding a more eminent rank among the brute creation, from their being particularly serviceable to man, or from other circumstances influencing their character, are more worthy of notice, and most likely to interest the observer; proceeding with these in a regular and systematic order; giving the names which they have received from the most respectable systematic writers on natural history, in their systems of classification, and explaining their characters with as much simplicity and elegance of expression, and as much certainty of information, as we could possibly attain, these were indeed the views with which the present work was undertaken. How far the execution may merit the approbation of the public, we leave to the candid and judicious to decide. In forming designs, the general, the statesman, the author, the artist of whatever denomination, are apt to rely too much on their own powers, and on the concurrence of favourable circumstances. That which displayed elegance and splendour, when it existed only in idea, becomes often mean and uncouth, when brought into real existence. On the present occasion, however, pains have not been spared. The arrangement of Pennant, improved from Ray, is nearly followed, as appearing liable to fewer objections than any other with which we are acquainted. Though we enter, in a particular manner, into the history of none but the more remarkable animals; yet all the known species belonging to the different ORDERS OR GENERA are enumerated. From the conciseness necessary to bring so much matter into such narrow bounds, the book may not appear to possess so much elegance and ease as we could have wished; but we flatter ourselves that it will be found to be perspicuous, and to convey more information, that may be depended on, than any other work of the same size and price.

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ART. XII. *Buffon's Natural History, abridged. Including the History of the Elements, the Earth, and its component Parts; Mountains, Rivers, Seas, Winds, Whirlwinds, Water-spouts, Volcanoes, Earthquakes; of Man, Quadrupeds, Birds, Fishes, Shell-Fish, Lizards, and Serpents; with a general View of the Insect World. Illustrated with a great Variety of Copper-plates, elegantly engraved. 8vo. 530 pages, and 40 plates. Price 8s. in boards. Kearsley. 1791.*

THOUGH a part of most books is often more valuable than the whole, we are not very partial to abridgments; yet, as the voluminous translation of Buffon is not within the reach of many, who wish to procure amusing instruction for youth, we were glad to see the present work.

We have always considered this elegant writer's Natural History, independant of some fanciful theories; as particularly cal-

calculated to interest young people ; and in the abridgement that interest is not lost which renders it, for the use of youth, condemned as it is, far preferable to those dry dictionaries rather than histories, from which they naturally turn with disgust who are not merely in search of information.

‘ The editor, however, would not be understood to intimate, that this publication is solely intended for the use of young persons—every reader who wishes to obtain, in an easy and agreeable manner, a general knowledge of Natural History, will find in this abridgement every material fact, every thing which it is necessary for mankind in general to know upon these subjects.’

M.

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ART. XIII. *Trial between Henry Martin, Esq; of the County of Galway, in Ireland, and John Petrie, Esq; of the County of Essex, for criminal Conversation with the Plaintiff's Wife. Tried before the Right Hon. Lord Kenyon, and a special Jury, at Guildhall, London, on Thursday the 14th of December, 1791. Taken in Short Hand by a Student of the Temple. 8vo. 46 Pages. Price 1s. 6d. Ridgway. 1791.*

THIS is one of the most notorious trials in the annals of modern gallantry. The plaintiff's wife was formerly a Miss Vesey ; she was married in 1777 to Mr. Martin, who received with her a fortune of 5000l. and such was the young lady's character and eminent accomplishments, that his father immediately alienated 1500l. a year from the paternal estate, nine hundred of which was secured for the maintenance of children, in case of the demise of the parents, and the remaining 600l. per ann. was settled on her as a jointure.

‘ To say that subsequent to this marriage,’ observed Mr. Bearcroft, who was counsel for Mr. Martin, ‘ the parties lived happily and comfortably together, is too poor, too cold, too inanimate a mode of diction : I must therefore refer you to the witnesses I shall produce ; they are of undeniable credit, and undoubted reputation. I must request your attention to the very words of which they still make use, in describing to you the manner in which the plaintiff and his wife lived for a long, a very long period—fourteen years—during all which time their behaviour to each other was indeed a model of conjugal affection, and an example to all other married persons.’

From 1777 to 1789 Mr. Martin and his wife resided principally in the county of Galway ; in the beginning of 1789, having determined to visit the continent, they accordingly proceeded to Lisle, and after remaining there for three months, they repaired to Paris, where they lived together till 1790. In the month of March in that year, Mr. M. was unavoidably obliged to repair to London on business of great importance to his family, it being intimately connected with the improve-

ment of his estate. After his arrival there, he exerted himself with uncommon activity on purpose to come to a final settlement relative to a contract concerning some newly discovered mines, that he might return immediately to the arms and embraces of a loving and beloved family. The deeds being at length drawn up, were brought to him at ten o'clock at night, and perused and executed immediately. In the mean time he had ordered a postchaise and four to convey him to Dover, and he was actually on his way down stairs to step into it, when he unexpectedly received a visit from an acquaintance, who had been some time in search of him. This gentleman came on purpose to inform him that the Irish parliament was dissolved, and also to remind him that he had pledged himself to stand as a candidate for the county town of Galway. On receiving this information Mr. M. was overpowered with grief, but recollecting his solemn promise, and perceiving the necessity of setting off immediately, in order to secure his election, he was reluctantly obliged to relinquish his intentions of proceeding to the continent, and the postchaise was ordered to conduct him towards Milford, in order to embark for Ireland.

During the absence of Mr. Martin, and while he was thus occupied in pursuits so advantageous to his family, and honourable to himself, his wife happened to be introduced to a Mr. Petrie, at the house of a banker in Paris, with whom, after a very short acquaintance, a criminal intercourse took place, which proceeded to such indecent lengths as to be observable even by the servants. In the mean time the husband was in Ireland, where it was necessary that he should still remain; he therefore wrote to his wife desiring her to return immediately, for, ignorant of the occurrences that had taken place since his departure, he fondly imagined that she would obey the summons with alacrity, and even with rapture. This letter was received with indifference and disgust; some excuse however was to be made for non-compliance, and Mrs. M. readily found one, in the celebration of the French Revolution, a ceremony at which she was desirous to be present.

The indulgent husband immediately acceded to her wishes, firmly relying on her promise of leaving that kingdom immediately after the 14th of July. Far different however seem to have been her wishes, and Mr. Petrie's intentions, for instead of visiting Ireland directly, she accompanied her paramour to London, where she resided with him for some time.

Mr. Garrow opened the pleadings, and Mr. Bearcroft addressed the jury in a very excellent speech, which seems to have had its proper effect on their minds; indeed every part of it was fully substantiated by unexceptionable witnesses. Mr. Erskine did not acquire any new laurels by his reply, for it appears to have hurt, rather than assisted his client. The following

lowing letter, written by Mr. Petrie, was read by him from his brief :

‘ Without meaning to impute the present transaction to Mr. Martin’s absence, beyond a doubt it was the cause of all our misfortunes. Had he been with her (his wife) I could not so often have seen her, nor could we have met so frequently. I desire to call no evidence ; and with respect to my fortune, Messrs. Turner and Co. my agents, can prove that I am not the man of fortune I am represented to be. All my property is vested in Tobago, and from the situation of affairs there I do not know whether at this moment I have any fortune at all. Could any sacrifice recall past time, willingly would I make it. Mr. Martin is a man of fortune. He does not want large damages ; and the ends of justice will be answered as well by small—because if large are given against me, my innocent children will be involved in my crime, and will be ruined.’

Lord Kenyon in summing up the evidence to the jury observed, “ that the law says, he that cannot pay in his purse, shall in his person.” He mentioned that the defendant had one house in Soho-square, and another in Essex, from which a fortune might be justly inferred. “ Another circumstance stated by the defendant,” added his lordship, “ is, that he is sorry for the offence. But has he brought forth the fruits of his repentance ? No ! he lives in open adultery to this day—he carries the lady to public places, thereby contributing by his example to increase the depravity of a depraved age. Another circumstance stated for him is, that he has the infirmities of human nature ; but man, to quote the words of the poet, —

Having waste ground enough to build upon,  
Why should we raze the sanctuary walls,  
And place our mischief there ?—

In this manner does he meet the call made upon the husband. The plaintiff is a gentleman of great respectability and fortune—he had been married 14 years, and has had nine children. In this situation he stood till precipitated into his present misery by the *villainy* of the defendant. The children have lost a protector ; and, indeed, doubts may be kindled of their legitimacy.”

The damages were laid in the declaration at 20,000*l.* and the jury, after retiring half an hour, brought in a verdict for the plaintiff for 10,000*l.* s.

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ART. XIV. *The Origin of Arianism disclosed.* By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. Royal 8vo. 505 Pages. Price 10*s.* 6*d.* in Boards. Stockdale. 1791.

THIS work is ushered into the world with more than usual ceremony. The author, an experienced veteran in literature, unencumbered by that diffidence which is often so troublesome

to young writers, comes before the public with the erect confidence of a man who is persuaded that he has something to offer worthy of universal attention. Although he appears upon the beaten ground of theological controversy, he feels no hesitation in promising something new. Even after all the pains which the bishop of St. David's has taken to provide an antidote against the bane of modern heresy, he has the courage to pursue the same track: and he has so firm a reliance on his own talents and learning, as to "enter directly into the heart of the controversy," after his lordship had declined to do it, "because he thought the arguments on both sides had been repeatedly canvassed, and nothing new could be advanced on the subject." Mr. W. notwithstanding, "flatters himself that he has advanced something new and just, and has introduced a train of historical argumentation, which is at once novel in its direction, comprehensive in its scope, and decisive in its efficacy."

Such is the confident language of the dedication prefixed to this treatise. Whether the work will appear to the public in the same light of novelty and importance, in which it appears to the author, time will discover. Our part is to furnish our readers with such an analysis, as may give them some notion of the kind and degree of instruction, which may be expected from perusing the whole.

Mr. W. laments the prevailing aversion to theological controversy, and is apprehensive that if it be not checked, it will produce a frigid apathy with respect to all the fundamental articles of our religion. Controversy he thinks inseparable from the life of religion, and deprecates the time, when "the springs of theological activity in the clerical mind" shall be so far relaxed, that the clergy shall come "to nod beside the altar, to slumber over the dying flame, or to look on with a stupid unconcern, while wretched men are heaping false and unhallowed fuel upon it."

The first object of all controversy is, in our author's judgment, the doctrine of the Trinity: and he confesses that, if it be false, nine-tenths of the Christians through every age have been guilty of *idolatry*. In confirmation of the evidence for its truth which he finds in the pages of scripture, he undertakes to prove, that the ancient Hebrews, and the Jews till some time after our Saviour, believed in the proper divinity of their Messiah, and in a Trinity in the Godhead; that towards the close of the first century the Jews "made a grand turn" in this prime principle of their theology, and, in consequence of their animosity against the Christians, became Arians; that this heresy generated among the Jews was afterwards transmitted by them to the Mahometans; and that, from the same source, it spread among the Judaizing Christians, from whom it passed through various channels to succeeding times.

In order to prove the ancient Hebrews to have been Trinitarians, Mr. W. appeals to the New Testament, and to other Jewish writings of great antiquity. In the New Testament he finds our Saviour "assuming all the port of a God;" in the manner in which he exercised his powers, showing that his miracles were the operation of "inherent and essential deity;" and, in short, "investing himself with all the ensigns of godhead." These high assumptions, he maintains, could not have been borne by the Jews, received by his Apostles, or made by our Saviour, "if they had not expected their Messiah to come forward to them, and if he had not therefore represented himself to them, with all the circumstances and qualities of divine sovereignty:"—"the Jews heard these claims without showing any indignation at the general positions, even while they showed much at the particular application to himself, whom they did not acknowledge as the Messiah."

From the writings of Philo Judæus, a hellenist Jew of Alexandria, who flourished in the time of Christ, our author cites many passages, to "show his own and the Jewish belief of a *secondary sort of God*, a God subordinate in origin to the Father of all, yet most intimately united with him, and sharing his most unquestionable honours. Of the ingenious manner in which Mr. W. explains the obscure and allegorical language of Philo, and applies it to his purpose, we shall give an example. After quoting and commenting upon several passages in which Philo speaks of the divine Logos as creating and governing the world, and as distinguished by other marks of divinity, he adds: P. 110.

"To these evidences of the sentiments of Philo and his countrymen, concerning the Godhead of the Logos; I shall subjoin only three more, all tending to the same point of important intelligence; and even more distinctly showing the whole power of the Godhead, seemingly concentrated in the Logos. "In the one truly existing God, are two very high and first Powers, Goodness and Authority; and by Goodness indeed was all the universe made, but by Authority is the universe governed; and a third, as a conjoiner of and middle between both, is the Logos. For by the Logos is God a Governor and Good\*." How strongly does Philo display the general opinion of his times, concerning the Divinity of his Logos! The Logos is "the Goodness" of the Father, "by whom," as was said before, "he was Good," or, as is said now to the very same meaning, by whom "was all the universe framed." The Logos too is "the Power" of the Father, by which "is the universe governed." And the Logos is also "the third, as a conjoiner of and middle between both;"

\* Κατὰ τὸν εἰς οὐλῶς οὐλῶς θεόν, δύο τὰς ἀνελάλω εἶναι καὶ πρῶτας δυνάμεις, ἀγαθότης καὶ ἐξουσία· καὶ ἀγαθότητι μὲν τὸ πᾶν γιγνέσθαι· ἐξουσία δὲ, τὰ γινόμενα ἀρχεῖν· τρίτον δὲ συναγωγὴν ἀμφότες, μέσσην εἶναι λόγον· λόγῳ γὰρ καὶ ἀρχεῖν καὶ ἀγαθὸν εἶναι τὸν θεόν. P. 112.

because "by the Logos is God a Governor and Good." The Logos therefore is the Authority and the Goodness of the Father, and at once the cement and the cause of both in Him.—In the same manner does Philo speak, of that Being's appearance to Abraham just before the destruction of Sodom; whom we know to be characterised in the history, as "the judge of all the earth \*;" and who is stated by Philo himself before, to be the Logos. He comes "as God, attended with his guards of two most high Powers, Dignity and Goodness; one of whom, he in the middle, wrought the appearance of a third upon the discerning soul; every of which Powers is indeed un-measurable, for un-circumscribed also are his Powers, and they have measured the universe †." And the Logos is thus spoken of expressly as God, and (what is more) exactly as the Father has been before, being equally as he attended by the Goodness and Dignity of the Godhead; being un-measurable in himself, being un-circumscribed in them, and having measured the universe with them at the creation.—"A man standing nearest to the truth might say, The Father indeed of all is the middle, who in the sacred scriptures is called by the proper name of He Who Is; and on each side are the nearest and oldest Powers of Him Who Is; of which one is called the Making, and the other the Royal Power. And the Making is God, for by this he placed and disposed the universe; and the Royal is the Lord, for it is just that he who made should govern and command the things made. Being attended therefore by these Powers, as guards on each side, and being in the midst of them; he exhibits to the discerning intellect, the appearance sometimes of One, and sometimes of Three: of One, when the soul is exactly purged, and passes over not merely the multitude of numbers, but even that neighbour of Unity the Duality, and is led to the Idea unmixed, and uncomplicated, and of itself wanting nothing at all; and of Three, when, not yet initiated in the great mysteries, it has been introduced into the lesser orgies only, and is not able to comprehend Him Who Is, alone by himself, without some other one; but, through the things done, comprehends either the Maker or the Governor ‡."

\* Gen. xviii. 25.

† "Ο δὲ δορυφορούμενος ὑπο δυνὶ [δυν] τῶν αὐτῶν δυνάμεων, ἀρχὴς τε αὐτῶν καὶ ἀγαθότης· εἰς αὐτὸν, ὁ μισθός, τριτλίας φαντασίας ἐνεργαζέτο τῇ ἐρατικῇ ψυχῇ, ὥς ἐκαστὴ μεμετρηταί μὲν ὑδαμῶς· ἀπεριγχαζοί γὰρ καὶ αἱ δυνάμεις αὐτοῦ, μεμετρήκει δὲ τὰ ὅλα." P. 139.

‡ "Τίς τῆς ἀληθείας ἐγγυτάτα ἵσταται· ἵπποι, Πατρὸς μὲν τῶν ὅλων ὁ μισθός, ὅς ἐν ταῖς ἱεραῖς γραφαῖς κυρίῳ ὀνόματι καλεῖται Ὁ Ων· αἱ δὲ παρ' ἐκαστοῦ περιεστῆναι καὶ ἐγγυτάται τῇ ὄντος δυνάμει· ὥς ἡ μὲν Ποιητικὴ, ἡ δὲ Βασιλικὴ προσαγορεύεται· καὶ ἡ μὲν Ποιητικὴ Θεός· ταύτῃ γὰρ εἴθηκε τὴ καὶ διδασκαλίας τὸ παρ' ἡ δὲ Βασιλικὴ Κύριος, διμῖς γὰρ ἀρχαῖς καὶ ἐρατικῇ τῇ ἐρατικῇ διαίτῃ, τότε μὲν ἐνός, τότε δὲ τριῶν, φαντασίαι· εἰς μὲν, ὅταν ἀκριβὲς καταβῇ ψυχῇ, καὶ μὴ μόνον τὰ πλεῖστα τῶν ἀριθμῶν, ἀλλὰ καὶ τῶν γυναικῶν μοσχοδὸς διαδοῦν ὑπερβῇ, πρὸς τὴν ἀμύγη, καὶ ἀσυμπλήρη, καὶ καθ' αὐτὴν ὑδαμῶς ἐπιδία τὸ παραπάνω, ἰδίαν ἐπεξηγῆται. τριῶν δὲ, ὅταν μὲν τὰς μεγάλας τελειοποιῇ τελετας, ἐπὶ ἐν ταῖς βραχυτε-ραῖς ἐργαζέται, καὶ μὴ δύνηται τὸ ὄν ἀντιεστῆ τῆς ἐξ αὐτῶν μὲν κατὰ λαβῆναι, ἀλλὰ διὰ τῶν ὁραμάτων ἡ ἐπίσταται ἀρχῇ." P. 367.

\* This passage has been particularly adduced, as indicative of the Trinity \*. So it seems to be, at the first survey of it. But, by collating it with the passages antecedent, we see it relates merely to the Logos. He is here accompanied again by his two Powers, Dignity and Goodness, as his guards; which are called here, as they are before, the Royal and the Making Powers. He is thus represented again, just as the Father has been before. And he is expressly denominated "the Father of all," and "He Who Is;" appellations, which Philo has hitherto appropriated and confined to God the Father. He is also said to have "placed and disposed the universe," by his power as "God;" and to "govern and command the things made," by his power as "Lord." And he is described, as exhibiting the appearance of One, when he is considered in and by himself; and of Three, when he is viewed relatively to his works, and considered in his creative and in his governing capacities, as well as in his personal. So much does the Logos finally *seem*, in the *language* of Philo, to be the same with the Father himself, and even to absorb the whole Trinity in his own person! So much does the Logos finally *appear*, in the *sentiments* of Philo, to be the ostensible, the interpoling, the energetick God of the universe! And so fully and completely is the Logos here shown from all, to have been the personal Creator of the world to the Jews, the personal Governor of the world to all mankind, and the acting God, the Deputy and the Equal of God the Father, to the Jews and to all mankind through all ages!

If the reader wish for further light from Philo on this mysterious subject, or be curious to learn how this Jewish Platonist, with the help of his elucidator, makes the Logos to be at once a "secondary sort of God," and "the father of all," and "He Who Is;" to be at once the *deputy* and the *equal* of God;" we must refer him for fuller satisfaction to the work itself.

As a work attributed, and, Mr. W. thinks, with sufficient reason, to Philo, his next appeal is to the apocryphal book entitled "The Wisdom of Solomon." The Being spoken of, in this book, first under the name of Wisdom, then under that of Logos or Word, and lastly under the denomination of Lord or God, is maintained to be one and the same, namely, the second person in the Trinity. P. 138.

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\* By Dr. Randolph in his answer to Essay on Spirit, part 1st. p. 29; an author, who is allowed by Arianism itself, to have been "the only *able* and *formidable* antagonist" of the Essay (Biog. Brit. iii. 623. CLAYTON, 1784); and of whom I am happy to record, that he was a sound scholar, a judicious divine, and, what is most to his praise, a good man. He had particularly that extent of scholarship, and that solidity of judgment, which were sure to keep him from the absurdities of Arianism, and also to make him an "able and formidable antagonist" to the Arians.

‘ In the first ten chapters, this venerable personage wears the title of Wisdom ; and is only once glanced at through the whole, under that of the Word. Then *that* appellation is discontinued, and *this* is adopted. And both are sunk entirely through all the rest of the work, in the denomination of Lord or God. The Wisdom of the first half, however, is plainly characterized with the Logos or Word as a Divine Being, ministerial to God, and yet God himself. A variety of actions is attributed to the Logos and to him, that mark the Divinity of both precisely. Yet the one is the Wisdom of God, and the other is the Word of the Lord. Both are as apparently the same person in this author, as they are in Philo and the Evangelists. And both are equally absorbed at the close, in the engulfing vortex of the Godhead.’

This opinion is supported by numerous citations, accompanied with glosses, similar to those of which we have already given a specimen. We quote one passage, as a proof of singular ingenuity. p. 145.

“ O God of my fathers,” he introduces Solomon saying in prayer, “ and Lord of mercy, who hast made all things with thy WORD, and ordained man through thy WISDOM.” Philo thus shows us the national and his own belief, in the personal identity of this double-named Being. When God the Father created “ all things” by his WORD, he necessarily “ ordained man” too by his WORD. And the WISDOM which made man, was the very same with the WORD that formed the universe. Accordingly Philo places him on the throne of the Godhead in heaven, just as he has placed the Logos immediately before. “ Give me,” adds the praying Solomon, “ WISDOM that SITTETH BY THY THRONE,” that is, as I have just shown before concerning the WORD, who sitteth on her own throne ranging by the side of thine, and even forming a very part of thine ; “ O send her out of thy holy heavens, and from THE THRONE OF THY GLORY.” And we thus find WISDOM, as we have found the WORD, an assessor with God the Father on the throne of the heavens, and an assistant with God the Father in the creation of the universe.’

In aid of Philo, our author cites *three* other pieces. 1. The Second Book of Esdras, written, as he supposes, by a Jewish christian in the second century ; in which the appellation of Son of God is given to the Messiah ; a title “ by which the Jews understood the second Jehovah, or the immediate God of the universe, an eternal derivation from the eternal fountain of Deity, an everlasting deradiation from the everlasting sun of divinity in God the Father.” 2. The Testament of the twelve Patriarchs, also supposed to have been written by a Jewish convert in the second century, which speaks of the Messiah as God and Man, and a God in the mask of a man. 3. The Book of Baruch, said to have been written by a Jew after the dispersion of the Jewish nation, which speaks of Wisdom as God showing himself upon earth, and conversing with men ; whence it is inferred, that the writer believed in the absolute godhead of the Messiah,

To these Mr. W. subjoins additional testimonies from Eusebius, who refers to Philo, Aristobulus, and Demetrius as attesting the primary articles of the Jewish creed; particularly the latter, who quotes one Ezekiel, a Jewish composer of spiritual dramas, in which he repeatedly speaks of the heavenly Logos, and introduces God himself as speaking, that is "the human God," or Logos. A quotation is added from Eusebius \*, which is called "an illustrious description of the nature and quality of the Jewish Godhead." The comment upon the passage concludes thus: "Such a bright blaze of divinity from the very sun of divinity in the father is lodged in the bosom of the Logos, the only orb competent to receive it, within all the range and compass of possibilities." In the same strain Mr. W. afterwards says, "so thoroughly and completely God is the Logos, that through him the sun of the father's divinity penetrates, to form another sun of divinity in the godhead, and to corroborate the shining Triad in the reigning Monad of the Deity."

But this lofty pile of evidence should not stand secure on its own base, it is buttressed on each side by Pagan testimonies; by a reputed hymn of Orpheus, which speaks of the divine Logos as the Maker of the world; by a passage from the poet Epicharmus, preserved by Clemens Alexandrinus, in which the reason of man, and all human arts, are ascribed to the Logos; and by the Sibylline oracles, as they appear in Virgil's *Pollio*, which, according to Mr. W. preserves some prophecies of an Italian concerning our Saviour's coming. P. 129.

\* To Epicharmus I shall add that famous prophetic of Heathenism, the Sibyll; not indeed as her verses are recorded by Lactantius, who, in the indolence of an establishment now gained for Christianity, has certainly mistaken for Sibylline what is merely the Scripture History in verse; and not even as they are transmitted to us, by Theophilus, Clemens Alexandrinus, Origen, and Justin, who, writing under the tyranny of Heathenism, and boldly appealing to this evidence against it, would not suffer themselves to be deceived, and would not have been suffered (if they had) to deceive others; but as they actually appear in a Heathen writing, about forty years prior to our Saviour. Virgil, in that very extraordinary pastoral, by which he has at once recorded his own abject obsequiousness of spirit, and preserved some amazing prophecies of an Italian concerning our Saviour's coming; has particularly and pointedly marked his Godhead. "A NEW SORT OF MAN," he cries, alluding to that mysterious complication of natures which forms a God-man, "is now descending from high heaven—; he shall share in the happiness of the Gods, shall see the heroes of the world advanced among the Gods, and SHALL BE ADVANCED AMONG THEM HIMSELF; and he shall GOVERN THE GLOBE in peace with THE VIRTUES OF HIS FATHER:—the time

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\* Prep. Ev. p. 191.

is coming; oh! rise and assert the mighty honours due unto thee, thou BELOVED OFFSPRING OF THE GODS, thou MIGHTY SON OF JOVE." Here those unequivocal signatures of Divinity, the filial relation of this Being to the Godhead, and the sovereignty ceded to him over the whole world, mark him indubitably for a God; for a sharer in the nature, and a partaker in the supremacy, of the Jehovah or Jove of heaven. Nor could a Heathen have foretold the coming appearance of this God, in the vesture of humanity; the heroical conduct which he was to exhibit, before his brothers of the body; and the high honours which he was to receive for it, by the exaltation of his assumed nature, to a seat with his original on the throne of the Godhead; in language more apposite to the history than this, and therefore more expressive of the Man-God. And this evidence unites with the speech of Nebuchadnezzar, and with the verses of Epicharmus, before; to show the Heathens equally informed with the Jews, in the main elements of the system of Redemption; and as a constituent, an essential, and a capital point of all, in the con-substantial Divinity of the Great Redeemer.'

From the earliest times to the beginning of the second century, our author finds among the Jews a general faith in the divinity of the Logos, or Son of God. "So far, says he, did the heaven-descended Nile flow on, generally pure and limpid in its waters. But it soon contracted an apparent foulness from the muddy soil through which it was now running. In half a century it became discoloured all over, and has continued so ever since."

To illustrate the rapid corruption of the Jewish faith from Trinitarianism to Arianism, several quotations are made from the dialogue of Justin Martyr with Trypho the Jew. This "grand turn," on which the Jews "veered round the *whole* [read *half the*] compass of their belief, on this point, and the needle stood pointing to the opposite pole," is accounted for from the violence of their opposition to the christians. "In the animosity of their zeal against these *new* professors of *their own* theology, they abandoned their theology in order to be dissimilar to them." Without staying to enquire whether this conjecture, which supposes a whole nation on a sudden to abandon their principles out of spite, be consonant to *nature* or *experience*, Mr. W. hastens to collect testimonies, heathen and christian, to prove that Christ was worshipped by his followers, and to urge in support of his conjecture the attempts made by the Jews to garble their scriptures, in order to render them less favourable to the christians; and their bold impiety in "superfeding the whole code of scripture at once by the formal introduction of their written Cabbalah, in order to elude the positive declarations of God about their Messiah by some insolently alledged traditions of men."

Arianism, thus generated among the Jews, was, as our author judges, transmitted to the Mahometans by Abdollah Ebn

Ebn Salem, a Jew, who assisted Mahomet, the ignorant instructor of an ignorant race, in framing the Koran. For the purpose of representing in the strongest colours the disgraceful nature of the alliance between Jewish Arianism and Mahometan imposture, Mr. W. draws a glaring picture of the manners of Mahomet, and describes his sensual paradise with a luxuriance of fancy, which he ought to have restrained, after having just before expressed so much indignation against his old friend Mr. Gibbon, as "a very satyr in lechery." Then, to make good his charge of Arianism upon the religion of Mahomet, he quotes several passages from the Koran: the first of which is this, "Say not," says Mahomet, "there be three Gods"—"there is but one:" "so exactly, adds Mr. W. did Mahomet talk as our modern Arians do;" and he might have added, had it suited his purpose,—as the Jews talked in the time of our Saviour; one of whom, a learned Scribe, said, "There is one God, and there is none other but he." The history of Mahometan Arianism concludes thus: p. 398.

'In this manner has the spirit of Arian Heresy, successively marked the two grand systems of Judaism and the Koran, throughout their whole substance. It began with the Jews, and was taken up by the Mahometans. It was the spurious child of Judaism, and became the adopted brat of Mahometanism. And it now remains an evidence of Jewish perverseness, a proof of Mahometan stupidity; a defection from the Law, a rebellion against the Gospel; and only then in its proper and natural place, when it is united with the glaring contradictions, with the wild blunders, with the naked sensualities, and with the licensed perjuries, of the Koran.'

Of the manner in which Arianism, "the revolting perverseness of Judaism," was introduced and propagated among the Christians, Mr. W. proceeds to give a brief narrative. Arianism, as he states the matter, began to flow among the Jews in the days of our Saviour, and passed over from them to the christians, before the close of the first century. The first christian Arians were two Jews, Ebion, or *the poor creature*, and Cerinthus: who both believed Christ to be a man to whom an angel was united. From this time Arianism spread, till, at the Council of Nice, this doctrine was exploded, and the substantial divinity of our Saviour asserted. "The continual use of this confession, with only some slight additions on this and other points, in *all* the public devotions of the East and West from that period to the present, marks to us, in the strongest manner, the final and complete triumph of the original principles of christianity over the alien and adventitious doctrines of Judaism." Thus supported, the belief of the Trinity passed over into this island; and the evil genius of Arianism slept for many ages, till, in the last century, it "started occasionally from

from its slumbers, and at the commencement of the present suddenly came forth all awake among us."

The Arian history of Dr. Clarke, Mr. Whiston, and Mr. Chillingworth is now examined; and much pains is taken to prove that Dr. Clarke repented of what he had done just before his death. The whole closes with a flaming philippic against the present race of Arians and Socinians, and especially the grand heresiarch Dr. Priestley, and with a singular prayer to the Logos.

To discuss at large the merits of the argument brought forward in this treatise in defence of the Divinity of Christ, is not within our province. To examine the accuracy of the author's interpretations of scripture, the fairness of his glosses on the passages quoted from Jewish, Christian, and Heathen writers, and the correctness of his representations of ancient facts and opinions;—to ask why he has been so cautiously silent concerning the philosophical schools of Alexandria, and the PLATONISM of Philo and other Jews;—to examine whether the opinions and language of the early Jews, as well as Christians, concerning the Logos, may not be fully accounted for from the influence of Pagan philosophy, without having recourse to any new hypothesis;—to search into the Jewish history, in order to determine whether the real fact be not, that the *first appearance* of Trinitarianism among the Jews was at the very time at which Mr. W. supposes them to have *spitefully* exchanged it for Arianism, namely, at the introduction of the *Cabbalistic* doctrines, the grounds of which they learned in the Oriental and Alexandrian schools;—we leave to Mr. W.'s future antagonists, not indeed without a kind of presentiment, that when these and other such like points shall be thoroughly investigated, his performance will be found to have so ill agreed with his promises, that the world will have some right to say,

— *Amphora caput*

*Institui; currente rota, cur urceus exit?*

We must add, that whatever be the truth concerning the person of Christ, it appears to us little consistent with philosophical liberality, or Christian charity—not to distress Mr. W. with the "syren song" of moderation, to which he expresses a particular aversion—to speak of any opinions, on topics, which have been long controverted, and are still confessedly *sub judice*, under the contemptuous and opprobrious titles of "a principle big with infinite monstrosity—the lunacy of heresy—and the ugliest monster which is possible to be formed by the speculative impiety of a Christian;" and of the man who professes them as under "the judicial curse of God," and only on the supposition of insanity secure from "the vengeance of an insulted Saviour," for having uttered "the blasphemies of Judaism, of Heathenism, of Hell." What can we possibly infer from such language,

language, but that, at least with respect to himself, that part of his prayer to the Logos has been heard, in which he intreats for the clergy, that "the poor and cold spirit of our meanly philosophic times" may not "damp the ardours and check the exertions of their zeal"—but that they may "rise above the puny effeminacy of modern faith, and mount up into the bold and manly tone of PRIMITIVE DECISIVENESS."

ART. XV. *An Enquiry into the Expediency and Propriety of public or social Worship.* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. 41 p. pr. 1s. Deighton. 1791.

A DOCTRINE is advanced in this essay, which, as far as we recollect, is new, and which militates against the universal practice of christian churches. It is, that the practice of public or social worship has no foundation either in the injunctions or example of Christ and his apostles.

We shall lay before our readers a brief view of the learned writer's arguments; without, at present, giving a decisive opinion upon a question, which will, probably, invite further discussion.

The *practice* of our Saviour himself affords no authority for social worship. After feeding 5000 men by a miraculous supply of provision, instead of engaging in social worship with the multitude, he sent them away, and went up into a mountain apart to pray: consigned the multitude to their private meditations on the wonderful event, and retired to his own unostentatious devotions to him who seeth in secret. In the garden of Gethsemane, when the occasion might seem to call loudly for sympathising and social ejaculations, he said to his disciples, 'Sit ye down here while I go and pray yonder.' Other similar examples of our Saviour's solitary devotion we have in Luke v. 16. vi. 12. ix. 18. In the prayer of Jesus Christ to his father, recorded in John xvii. no mention is made of any invitation to his apostles to join or assist him. Nor has this favourite disciple left the slightest memorial which will justify any of the followers of Jesus Christ in the continuance of united devotions. Jesus attended the synagogues wherever he came, and was a constant attendant in the temple at Jerusalem; but it was not to pray, but for the sole purpose of instruction. We frequently read of his instructions and admonitions in the synagogues and private houses, but not a syllable of joint prayer or social worship. Is it possible that realities of this important nature should have escaped the observation of the apostles, or probable that the evangelists should have declined recording them?

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The *precepts* of Christ, either directly or literally, prove public worship to be unauthorised by christianity, and inconsistent with it; or by inevitable inference disapprove and condemn the practice. The precept, (Matt. vi. 5, 6.) when thou prayest, &c. is decisive, and admits of no evasion. It instructs us, that the only witness of our prayers is to be the invisible father of mankind, and assigns a reason even against the use of solitary prayer in the synagogue, which is still more forcible against social devotions, that such a mode of prayer must always of necessity carry an appearance of ostentation with it. In our Saviour's instruction to the woman of Samaria, on religious worship, (John iv. 21, 23, 24.) though the former verses immediately refer to the two temples of the Jews and Samaritans, when the latter is taken into consideration, the abolition of all temple worship, that is, of all public devotion and ceremonial religion, is spoken of as destined shortly to take place. In opposition to the *Samaritans*, the affections of the disciples of Christ were to be fixed on a *true object*; and, in opposition to the *Jews*, they were to transfer their homage from the forms and shadows of godliness to the *substance*; from external offices to inward piety.

*Indirect evidence* upon this question may be derived from our Lord's assertion concerning the easiness of his religion, 'My yoke is easy, and my burden is light;' which cannot be applied to the mode of worship in present use either among Episcopalians or Dissenters. From the declaration, (Matt. xii. 6, 8.) that the son of man is greater than the temple, and Lord even of the sabbath day, which, according to our Saviour's usual indirect manner of delivering his precepts, may be fairly understood to intimate the insignificance of the temple, and the sabbath under the dispensation of the gospel: from the censure of the Pharisees, (Matt. xxiii. 4.) who 'for a pretence made long prayer,' which, compared with our Lord's censure of vain repetitions, and with his own practice, may well be construed into a disapprobation of long prayers.

If it be *objected*, that the Lord's prayer is expressed throughout in the plural number, it may be replied, that it is perfectly consonant with the Christian spirit of universal benevolence, to offer up private devotions as a part of the family of the universe. The Christian worshipper, under the influence of the expanded philanthropy of the gospel, shut up, indeed, as to the body in a closet, but expatiating in idea among all the families of the earth, will habitually cry out, not *my* father but *our* father, not *my* God but *our* God. If an objection be drawn from our Saviour's declaration, (Matt. xxii. 39.) it may be asked, whether men may not be assembled in the name of God, that is, to promote his glory, and the purposes of Providence, on other occasions, besides that of public worship.

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If it be urged, that Jesus is spoken of (Luke iii. 21.) as being baptized and praying, the reply is, that this, and other like passages, do not necessarily infer social, rather than private or mental prayer.

With respect to the *practice of the apostles*, the scriptures furnish no information sufficient to authorize the custom of public worship, in opposition to the conduct and direction of our Saviour. When we are informed, that the apostles were continually in the temple, praising and blessing God, and the like, these passages may be fairly understood of personal worship, such as that of the Pharisee and Publican in the temple. In other instances, (as at the election of a new apostle, Acts i. 24.) no conclusion can be drawn from a prayer made by an individual, in the presence of his brethren, on a particular occasion, in support of stated public worship, as practised in modern times. Or even supposing such public worship to have been customary among the apostles, would this, without the example, and against the injunction of their Master, be a sufficient authority for us; for what might be thought very proper in the infancy of the gospel, may be no wise necessary at a more advanced period of christianity. Fasting and circumcision were continued by the apostles while the temple stood; but their example cannot, in this particular, be obligatory upon Christians in the present times.

Having insisted at large upon these arguments, interwoven them with many severe strictures on the worship both of the established church and Dissenters, and challenged the advocates for social worship to produce *one single positive proof* of its existence among Christ and his apostles, Mr. W. concludes his essay in his usual bold and sarcastic manner. P. 37.

' All forms, all ceremonies, all external observances of religion whatever—all ostentatious exhibitions of piety and devotion, appear not only irreconcilable to the true character of *christianity*, but are immediately calculated to counteract its genuine effects. For these visible and material services have a tendency, inseparable from their nature, and extremely operative on feeble minds, to transfer devotion to mere *semblances* from the *life* and *heart*; to inculcate a persuasion, never to be done away, whilst humanity is unchanged, that *outward performances* may atone for *immorality*; that something, besides inward holiness and active benevolence, can recommend us to the favour of that God, *who looketh not on the outward appearance, but on the heart*. Such *Christians* are but *Israelites* still with a mere change of name: and have undergone no more than the transformation so happily described by the unexampled urbanity of our poet:

*A Peter's keys a christen'd Jove adorn,  
And Pan to Moses lends his golden horn.*

' The demure hypocrite, who passes *six* days in the habitual disregard of God and goodness, on the *seventh* day, finites his breast, lifts up his hand and eye in all the mimickry of devotion;  
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The *precepts* of Christ, either directly or literally, prove public worship to be unauthorised by christianity, and inconsistent with it; or by inevitable inference disapprove and condemn the practice. The precept, (Matt. vi. 5, 6.) when thou prayest, &c. is decisive, and admits of no evasion. It instructs us, that the only witness of our prayers is to be the invisible father of mankind, and assigns a reason even against the use of solitary prayer in the synagogue, which is still more forcible against social devotions, that such a mode of prayer must always of necessity carry an appearance of ostentation with it. In our Saviour's instruction to the woman of Samaria, on religious worship, (John iv. 21, 23, 24.) though the former verses immediately refer to the two temples of the Jews and Samaritans, when the latter is taken into consideration, the abolition of all temple worship, that is, of all public devotion and ceremonial religion, is spoken of as destined shortly to take place. In opposition to the *Samaritans*, the affections of the disciples of Christ were to be fixed on a *true object*; and, in opposition to the *Jews*, they were to transfer their homage from the forms and shadows of godliness to the *substance*; from external offices to inward piety.

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and

and returns, after this dispensing propitiation of *long prayers and gesticulation*, with additional vigour to his impurities. Away with these wretched remains of barbarity and *Judaism*! Away with these *beggarly elements* from the profession of true *Christians*! How long are we to be nurtured, like babes, with the *milk* only of the gospel? In vain have we hailed the rising of *the sun of righteousness*, if we continue walking in the night of infant superstition, or in the malignant twilight of immature and unreformed christianity. Let us, the *spiritual* worshippers of the UNIVERSAL SPIRIT! have no more fellowship with these dangerous and unfruitful practices, the produce of gross conceptions, uninitiated in the mysteries of the gospel, and exchanging the vital warmth of *piety* for the fever of *fanaticism*. *We were once darkness, but are now light in the Lord.* Let us walk as *children of the light*. We also will sanctify the *sabbaths* of *Jehovah* with a veneration rigorously scrupulous, as the most merciful institution ever devised for the more unfortunate of our own species and the miserable brute creation; in which the labourer ceases from his toil, and our *beast* repotes as well as we. OUR *sabbaths* also shall be kept; but not with the *leaven* of hypocritical formalities, and the parade of misguided superstition, in praying for *calamities*, and in deprecating  *blessings*; but in studying the volume of the revealed will of God with unleavened affections, and a *single eye*; in expounding the *wonders* of the divine law to our *poor* and unlearned brethren; for whom *Christ* also, in his generation, *preached the gospel*. Thus shall we become *fellow-labourers* in the same vineyard with *Christ* and with *God*; and by the true means, infinitely more than by *prayers, baptisms, and sacraments*, accelerate the general reformation of mankind; an achievement to be accomplished by this process only. But what are the necessities of the poor to those elevated in *ecclesiastical preferments*? heights from which inferior mortals *show scarce so gross as beetles*. The tuition of the flock is committed to the *curate*: *in the day the drought consumes him, and the frost by night*: whilst the reposing rector, like *Potiphar of Egypt*, (such confidence does the good man place in the fidelity of his substitute!) *knoweth not aught he hath, save the bread, which he doth eat*; and the golden fleece, which is shorn in full measure into his lap. But I am launching unawares into too wide an ocean: I will bring my little bark to land.

The author promises an equally free discussion of the subjects of baptism, and the Lord's supper, as soon as his avocations and inclination will permit.

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ART. XVI. *A Defence of public or social Worship. A Sermon, preached in the Unitarian Chapel, in Essex Street, London, on Sunday, December 4th, 1791. By John Disney, D.D. F.S.A. 8vo. 23 p. Price 6d. Johnson. 1792.*

DR. DISNEY, in this discourse, undertakes the defence of the practice of public worship. Of his reply to the preceding article, which is brief and general, the substance is as follows:

With

With respect to the *practice* of Christ, the passages which relate that he frequently retired to pray alone, do not prove that he was averse to public prayer. Particular circumstances may have disposed him to withdraw, for solitary devotion, on special occasions, without intending, in the least degree, to discountenance social worship. Previous to Christ's transfiguration, when he went into a mountain to pray, he took with him Peter, and John, and James; and these, it may be reasonably presumed, were selected to join with him in prayer, as well as to be witnesses of what passed on that occasion. In the prayer of Jesus, recorded in the 17th chapter of John, it is probable, that the example of Christ, and the respect his disciples had for him, would lead them to join with him, without any express invitation to that purpose. The address of the Lord's Prayer, *our father*, as suited to the natural equality of mankind, seems to imply, that it was recommended by Christ to be used *in common* by his disciples. The promise made by Christ, *where two or three are gathered together*, &c. appears to have been confined to that first age of the gospel, when miraculous powers were dispensed, and to have been made, in order to encourage them to join in prayer for that purpose. Christ's prayer, previous to the raising of Lazarus, John ix. 41, 42, shews, that he prayed in public, not only before them but for them, and probably with their assent.

With respect to the *precepts* of Christ, the reprehension of the ostentatious devotion of the Pharisees was intended to reform, not to suppress their public meetings, for the social worshipping of God. Parade and hypocrisy are not necessarily connected with social worship. The precept, *when thou prayest enter into thy closet*, is addressed to the disciples individually; but the prayer prescribed, belongs to them collectively, *Our Father*, &c. and is more particularly proper for social prayer. To *worship the father in spirit and in truth* depends upon the disposition of the worshipper, and may be done either in social or private prayer.

With respect to the *practice of the apostles* and the disciples of Christ, the following passages are so many plain representations of it. Luke xxiv. 53. Acts i. 24. ii. 42. iii. 1. iv. 24. vi. 6. x. 2. xiii. 3. xx. 36. xxi. 4, 5. It appears, from the subsequent history, that social prayer survived the Jewish ritual.

The author adds some remarks on the expediency and utility of public worship; but this part of the subject, though, perhaps, of principal importance in the enquiry, has not been fully examined by either the essayist or his respondent.

ART. XVII. *A Sermon, on the Propriety and Importance of Public Worship, delivered at the Close of the Sunday Evening Lectures, for the Winter-Season, at the Old Jewry, on Sunday, March 28, 1790.* By Joseph Fawcett. Published at the Request of the Managers of the Lecture. 8vo. 51 pages. Price 1s. Richardson. 1790.

ALTHOUGH this sermon was published some time before Mr. Wakefield's Essay on Public Worship, it may, in some sort, be considered as a reply to it; since it may serve to furnish considerations, of no small weight, in establishing the propriety and expediency of the practice. These considerations are, indeed, clothed in the dress of popular eloquence; but they are not, on that account, of the less value. The preacher chiefly insists upon the *innate rectitude* of public worship, and on its tendency to animate devotion, and to promote moral improvement by exciting a serious recollection of the moral government of God. At the same time he declaims upon the importance of religious institutions, as the means of dispensing religious knowledge. An extract will shew in what manner this ingenious preacher grafts the flowering shrubs of rhetoric upon the solid stock of reason. Speaking of public worship, he says, p. 15.

‘That excitement to devout veneration, which I am now recommending to your use, will only gently stimulate, without either corrupting or exhausting the heart, and is of a nature so simple, that I may venture to propose it to you without running any risk of affronting the refinement and purity of your religion.—I am not inviting your attention to the grandeur of architecture,—the pomp of sacrifice,—the grove’s religious gloom,—the censer’s fragrant cloud,—the skilful swell of solemn song,—the sacred concert of psalteries and harps,—the trumpet’s penetrating tones,—or ‘the high sounding cymbals:’—I call not your attention to the *place* of worship, to the *mode* of worship,—but to the *worshippers* themselves.—Behold! a convocation of intelligent creatures in the presence of their Creator!—the noblest works of God assembled together to adore their Maker!—all ranks and conditions convened to acknowledge the dominion of God!—the lordly knee bent before the ‘Lord of Lords!’—the crowned head uncovered in the august presence-room of the great King!—‘Thine, O Lord, is the greatness, and the power, and the majesty, and the victory; for, all that is in the earth, and all that is in the heavens, is thine; thine is the kingdom, O God, and thou art exalted as head above all!’ This sublime sentence—you may read in your Bible,—you may say it to yourselves;—but, when you hear society say it in this solemn and audible tone, all the sentiment of it sinks into the soul with its whole weight.—So much religious assistance as this we have none of us any reason to be ashamed of receiving from the senses.—So much religious scenery as this is a needful stimulative to the pious reverence of man; and it is of itself a sufficient one,—temperate, but powerful,—most sober and chaste, yet most striking and impressive.

‘Nor

‘ Nor has the society of our fellow-creatures, in our acts of worship, a more powerful tendency to enlarge our conceptions of the divine greatness than to enliven our views of the *goodness* of God. I enter my closet,—I think there of personal benefits,—it is, doubtless, an extensive field for gratitude to traverse;—I am compelled to cry out, ‘ How precious have been thy thoughts unto me, O God, how great is the sum of them!’—But, when I enter my temple, my admiration of divine benignity rises!—I meet a concourse of creatures, to whom the Almighty has extended the care and kindness he has shewn to me!—I hear a chorus of testimonies to the goodness of God!—The monuments of his mercy multiply around me!—I look up not only to *my* Father, not only to *my* Friend, but to the Friend and Father of *all*!

‘ And as the company of our fellow-worshippers operates in these ways to animate our ideas of the divine Majesty and bounty, it may be added, that social worship employs the power of *sympathy* to enliven *all* the sentiments and feelings of devotion.—The religious reverence and esteem, gratitude and trust, penitence and submission, which we feel together, we feel with double vivacity:—we are creatures of lively sympathies;—in one another’s joys, and griefs, and resentments, we experience a contagion;—we catch one another’s hopes,—we catch one another’s terrors,—and devotion also is capable of being caught;—we light our religious flame at each other’s lamps.

‘ Indeed the power of sympathy is such as makes it surprising that any persons, who pretend to the spirit of religion, should neglect to join in social worship, not only on account of the religious improvement, but likewise pleasure to be derived from it, by a mind that is really possessed of devotional sensibility, and capable of pious pleasure. One would imagine that, to his entertainment, who is susceptible of any in the contemplation of his Creator, the society of his fellow-creatures must make a considerable addition. We seek, in their company, an increase of all our other pleasures. In all our recreations, whether of an innocent or a criminal nature, we love to have companions. The sensualist requires the social circle as well as the sumptuous board. The admirer of music, or painting, or poetry, never so exquisitely enjoys the entertainment these elegant arts afford him as when others share it with him. And must not then the truly pious look up to heaven with double delight, when the eyes of their fellow-dependents upon providence are directed the same way? Am I uncharitable in suspecting the sincerity of him who professes to preserve the sentiment of devotion in the absence of all ceremony, without pretending to deny that religious creed in which the public worship of this country is founded, and without being addicted to solitude in his other enjoyments? Who neglects devotional associations, without being in other respects unsocial? Who frequents musical meetings, dramatic meetings, festive meetings, and affects the hermit only in religion?—

‘ But the beneficial influence of social offices of piety is not confined to devotion; CHARITY partakes of the benefit. By worshipping together, we learn to live together in amity. We

meet one another at the footstool of divine benignity. There, if at all, we enter into the sentiment of the situation, we cannot avoid regarding each other with a benignant eye. This association goes along with us into the world;—when we meet each other there, we remember where before we met, and kindness accompanies the recollection.

ART. XVIII. *The Consequence of the Character of the Individual; and the Influence of Education in the forming of it. A Sermon preached in the Parish Church of St. Peter's in Carmarthen, on Sunday, Oct. 10th, 1790, for the Benefit of a Sunday-School, and published at the Request of the Managers of the Charity.* By Charles Symmons, B. D. of Clare-hall, Cambridge, and Rector of Narberth, in the County of Pembroke. 8vo. 40 p. pr. 1s. Gloucester, Raikes. London, Williams. 1790.

The points illustrated in this discourse (of which the text is, *What manner of child shall this be?*) are these; that the consequences of the character of the individual are to the community great, to himself important; that this eventful character is, in its first state, so soft as to be capable of impression; that from neglect, it usually takes the stamp of evil; from judicious attention, that of good: that to instruct the child, and to fashion his habits to piety and virtue, is a duty suggested by reason, and commanded by God; that the incapacity of the poorer members of society to fulfil this important obligation, gives them a strong claim for assistance on their more affluent brethren; and that this most salutary aid cannot be communicated by means more beneficial than by Sunday-schools. The objections to this plan, from its unsuitableness to the condition of the poor, from its inconsistency with the sanctity of the Sabbath-day, are distinctly noticed, and we think fully obviated. In reply to the former, the author writes thus. P. 26.

‘ But initiated into letters, he may be ambitious of disengaging himself from the lower, and of rising to the higher station. He may:—and should his perseverance in the road, on which we place him, aided by the strength of talents, enable him to succeed,—he will mount with his virtues and abilities only to be the instrument of larger good; and his original place in the community may be supplied by one of those, whom ignorance and vice have tumbled from a loftier situation. To condemn men, as in some countries of the East, irreversibly to hereditary lowness, and to withhold from character the same power of elevating, which it possesses of depressing, would at once be injurious and unwise. Were integrity and diligence, wisdom and knowledge, equally distributed among the individuals of our race, the inequalities of rank would be unjust in the degree that they were unnecessary; and a sense of duty would urge every lover of mankind to attempt their abolition. Although in the present state of things

things this can never be the case; and difference of condition, arising from difference of character, must necessarily, and for the general benefit, subsist; yet is it incumbent on us to soften, as much as possible, the harshness of this essential subordination,—to scatter, as widely as we can, with the seeds of virtue and knowledge, the means of just and rational equality; and to exclaim, in the words of the generous prophet,—*Would God all the Lord's people were prophets, and that the Lord would put his spirit on them all!*

The discourse is sensible, accurate, and eloquent.

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ART. XIX. *A Sermon preached before the University of Oxford, on the 5th of November, 1791.* By Edward Tatham, D. D. Fellow of Lincoln College. 8vo. 39 p. pr. 1s. Richardson, 1791.

OF this discourse, preached in commemoration of the British revolution in 1688, but grounded on principles very remote from those to which this great event is commonly understood to have owed its existence, we shall lay before our readers a brief sketch.

As the obligations of children towards their parents have arisen without their consent, so every one enjoys the benefit and protection of the state in which he lives, and is consequently subject to its government, without his consent. In both these relations the duty is moral, and derived from the will of God, which no power can change. Men are united to each other by a social principle, the foundation of civil polity. Society is co-existent with human nature, and government is co-eval with society. On these two grounds rest the great duty of *unqualified subjection* to the civil power.

In the political world, different kinds of government and constitution spring out of society, *every one of which* being part of the moral system, and necessary to man, is entitled to submission and obedience, and is to be esteemed a public blessing. As the happiness of the human race is the end of government, that species is the best by which this end is most effectually obtained. Measured by this rule the British constitution is the just object of a manly and sober admiration. It is our duty to preserve and defend it; and loyalty is a moral virtue, which ought at all times to be practised.

The revolution in 1688 was a species of change which was more properly a restitution and improvement than a revolution, in the modern acceptation of the word. No one true principle of ancient polity was altered by it; no one ingredient in the compound of the old constitution changed. They were all renovated and restored to their proper operation, and vested with their native powers. Though necessity dictated a change of persons, the object of the revolution was to prevent a change

of the old constitution in things. This change was produced by the reformed religion of the state, as it was lawfully established; and its first object was to secure religion to the state, and to guard both from future danger, by making it the one national and uniform religion. So that by the revolution, without the church of England, we have no king; and without a king we have no constitution. Of the august, complex, and venerable pile of the British constitution, providence herself was the master builder. To all just reasoners, it will always appear as the highest model of perfection. This may be easily inferred from the political advantages resulting from it. In things most essentially important to the real comfort and enjoyment of social life, Englishmen are or may be equal; the highest and lowest being equally protected by the laws.

Thus far our author proceeds in the style of argumentation, but we think it would not be difficult to shew that he argues upon fallacious principles, and an erroneous statement of facts; first, in making every form of government, good or bad, of divine authority; and secondly, in maintaining that the revolution in 1688, made no essential alteration in the constitution. In the remaining part of the discourse he indulges himself in a strain of declamatory invective, into which he seems to have been betrayed by an unnecessary dread of a second revolution. He even intimates to government the necessity of having recourse to vigorous measures.

‘We are admonished by the sad experience of a neighbouring kingdom, that public security is not to be sacrificed to an excess of liberality, nor public happiness to a misguided charity.’

How impatient is bigotry to rekindle the destructive flames of persecution!

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ART. XX. *A Charge, by John Clayton: A Sermon, by Benjamin Davies, D.D. with an Introductory Address, by Thomas Towle, B.D. all delivered on Wednesday, June 29, 1791: At the public Separation of the Rev. James Knight to the pastoral Office, in the Church of which the late Rev. John Rogers was Pastor.* 8vo. 63 pages. Price 1s. 6d. Dilly. 1791.

THE method of conducting ordinations among the dissenters is too well known, and publications of this nature have been too frequent, to render it necessary to give a distinct account of the several parts of this ordination service. It may suffice to say, that the whole appears to have been conducted with great consistency, propriety, and solemnity, on what are usually termed orthodox principles.

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ART. XXI. *An Essay on Ecclesiastical Establishments in Religion: Shewing their hurtful Tendency; and that they cannot be*

*be defended either on Principles of Reason or Scripture. To which are annexed, two Discourses.* By a Protestant Dissenter. 8vo. 57 pages. Price 1s. 6d. London, Johnson; Montrose, Buchanan. 1791.

THE point maintained by this writer (Mr. W. Christie of Montrose\*) is, that the principal cause of the evils which have arisen in the world on account of religion, is the union of the church with the state; or exclusively establishing one religious sect, upholding it by the civil power, and making public provision for the support of its ministers. The sum of the arguments by which he supports his position is briefly as follows.

Protestants, who disclaim infallibility, are inconsistent in calling upon the magistrate to establish and support one sect in preference to another. The alliance between church and state has been the cause of great mischief in this kingdom. It was one principal cause of the civil war in the last century. On the one hand, Charles I. through the influence of ecclesiastics, oppressed his dissenting subjects in England, and endeavoured to introduce episcopacy in Scotland: On the other, the presbyterians, influenced by the hope of an establishment, framed the solemn league and covenant, and bound themselves to extirpate all religions but their own. These evils continued under Charles II.: and since the revolution, the clergy being dependant upon the court, have favoured political corruption; and their maintenance has been a heavy burden upon a nation laden with taxes; while in order to support the establishment, dissenters have been deprived of the rights of citizens, and subjected to many hardships. All these evils would have been prevented, had the state, from the time of the reformation, instead of patronizing one sect alone, encouraged and protected equally all professions of religion, as hath of late been done in America.

Religious establishments are inconsistent with reason, since they interfere with the right which subsists prior to all civil government, that of worshipping God as each individual judges to be his duty, without suffering any injury or oppression on that account. All tythes, or taxes, for the support of a particular sect, oblige those, whose conscience leads them to dissent from the established religion, to part with their property without receiving any equivalent, and to contribute to the support of a system which they cannot approve. Religious establishments are inconsistent with the spirit of Christianity, since they are neither supported by the authority of the New Testament, nor favourable to that freedom of thought and action which the gospel encourages. And, lastly, they are wholly unnecessary; since it appears, from the experience of three

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\* Author of a volume of sermons on the Divine Unity, of which a new edition has been lately published.

centuries, that Christianity could subsist and flourish, when it was not only unsupported, but persecuted by the civil power.

To these general arguments, our author adds observations, and a commentary, upon select parts of the book of Revelation, to prove that the rise, progress, and destruction of civil establishments of religion are predicted in that mysterious book. The whole is written with great plainness and simplicity, and evidently dictated by a liberal, well-informed, and ingenuous spirit,

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ART. XXII. *A List of Books, intended for the Use of the younger Clergy, and other Students in Divinity within the Diocese of Chester.* 8vo. 51 pages. Price 1s. Oxford, Fletcher; London, Rivingtons. 1791.

THE heads, under which are arranged the books introduced into this select catalogue, drawn up by the bishop of Chester, are these; Practical and Pastoral Duties; Books of Devotion; Religion in general; Revealed Religion; the Scriptures; Comments on the Scriptures; Concordances; Doctrines; Creeds, Articles, Catechism and Liturgy; Sacraments and Rites; Confirmation; Church of England; Christian Fathers, Ecclesiastical History and Law; Doctrine of Papists, Reformed Churches, Arminian, Calvinist, Socinian, Presbyterian, Quaker, Mahommedanism—Miscellaneous Subjects. The list is divided into three classes. In the two former, the bishop's principal object has been, 'to select such only as are most obviously employed in maintaining the fundamental doctrines of our faith, and vindicating and illustrating the articles, rites and ceremonies of the church of England, avoiding carefully such as avowedly controvert those doctrines, rites, and ceremonies, or indirectly oppose them.' His apology for this limitation is, that 'his design is not to produce or procure a profession of faith; but to put into the hands of those who have already formed their judgment, such authors as will best enable them so to explain and defend the reasonableness and certainty of that profession, as becomes those, who undertake to be teachers in religion. He does not wish to preclude any one from the means of reading the objections of socinians, or infidels, but means to furnish those who have talents for the contest, with a supply of arms in defence of the faith, at a time when 'the very sun seems darkened by the multitude of arrows aimed at our religion and establishment.'

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ART. XXIII. *A Letter to the Students in Divinity in the Diocese of Chester: Occasioned by a late Publication of 'a List of Books,' with 'a Preface,' by the Bishop of Chester; and intended as a Supplement to that Work.* 8vo. 23 pages. Price 6d. Johnson. 1792.

THIS writer considers the preceding list of books as an unfair attempt, to restrict the younger clergy in free enquiry, and

and censures the right reverend editor for taking advantage of an early and premature determination, to engage them in defence of established opinions, whether true or false, rather than lead them to the fair and open investigation of truth. In reply to the bishop's observation, that they who have been educated in an university, have neither wanted the means of information, nor the assistance requisite to acquire a knowledge and conviction of the true faith, &c. he asserts, that many divines, who have been educated in the universities, did not receive there any theological instruction whatever. To supply the supposed defects of the bishop's list of books, a supplemental catalogue is given, in which many respectable names appear, which the bishop's plan had led him to overlook, amongst which are Hoadley, Clarke, Lowman, Benson, Sykes, Lardner, Leechman, Mosheim, Farmer, Watson, Law, Newcome, Paley, Porson, &c.

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ART. XXIV. *A Consolatory Letter to the Rev. John Clayton.*  
From Fidelia. 8vo. 30 p. pr. 6d. Johnson, 1791.

SERIOUS notice, already more than sufficient, has been taken of Mr. Clayton's late apology for passive obedience. Under the signature of a female name, he is here addressed in a lighter vein, but rather, in truth, for the purpose of inflicting wholesome discipline, than for that of administering seasonable consolation. After all the compliments Mr. C. has paid the sex, on account of that 'gentle nature which makes them flee from the clamour and invective of fierce debate,' she has the courage to declare, that it cannot be indifferent to the daughters of Britain, whether their descendants inherit what Britannia's sons braved every danger to win; that no gentleness of nature, no female timidity, no polish or refinement in manners, will ever reconcile them to one single principle of slavery.

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ART. XXV. *Paradise Reviewed: Containing a Series of Essays, in which are deduced our Duties in Life, from Man's Nature and Origin; and in which is attempted to be described, the Universal Power of Beauty; with a philosophical Essay upon Love.*  
12mo. 47 p. pr. 1s. Hamilton, 1791.

The ancient story of Adam and Eve is here told, not in Miltonic numbers, but in humble prose. The piece may not improperly be called a grave sermon on matrimony, with a serious application, containing much good advice to husbands and wives, and to those who are expecting soon to enter into the holy state of wedlock.

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ART. XXVI. *Of an Oath. A short Account of the Nature and Obligation of an Oath, and the dreadful Consequences of Perjury*

*jury in this World, and in that which is to come.* By the Rev. D. G. 18mo. 13p. p. 4d. Clarke. 1789.

THE extreme ignorance of many persons in the lowest class of society; with respect to the nature of an oath, renders it an object of importance to circulate among them a plain and familiar explanation of the subject. This is very properly done in a few words in this little pamphlet, which might be usefully distributed among the common people who attend courts of justice.

M. D.

ART. XXVII. *Hints on producing Genius.* By J. W. Parsons, A. B. Vicar of Wellington, in the County of Hereford. 8vo. p. 134. pr. 2s. 6d. sewed. Worcester, Tymbs. London, Cadell, 1790.

IN this volume we are sorry to find many deep reflections, and shrewd observations, couched in such obscure, if not unintelligible phrases, that we were often obliged to read a passage two or three times over before we could even guess, as the vulgar pointedly expresses it, *what the author would be at.*

The table of contents shews in what manner the subject is treated, and the title of the third division will partly explain the author's meaning when he talks of *producing* genius, which hitherto, has generally been considered as an arbitrary gift of nature; that is, an individual character capable of improvement, but not of alteration.—Contents. *The disproportionate State of Genius to Science. The Revolutions in English Education. Genius dependent on the Animal Powers. Constitutional Culture.*

There are some original thoughts loaded with cumbrous words in these essays, that deserve consideration; especially the main tendency of the work, in which attention to the body, to strengthen the organs, is particularly insisted on; and the real improvement of the mind, which Mr. P. shrewdly remarks, should be exercised, instead of having science infused into it, is warmly recommended. After observing, likewise, that great abilities and extreme weakness may be equally contrary to the design of nature, he adds some observations, which we shall quote as judicious, though almost disgusted with their uncouth, not to say affected dress. The word *genius*, which has commonly been used to describe a peculiar disposition of nature, expresses, we think, in rather a vague manner, this writer's meaning; but not to boggle about words, we agree with him, that much *understanding* might be produced; or, to speak explicitly, propagated, if the body were strengthened by exercise, chastity, and temperance, and the mind by learning to think, were allowed to attain the perfection that they seem capable of reaching, when not weakened by

by vice. The sins of the fathers would not then be visited upon the children, and the race, improved gradually, during many successive generations, might all be men of genius, compared with the present dwarfish, half-formed beings, who crawl discontented between earth and heaven.

P. 103. 'Preceptors have all assented to this one principle, that discipline and amusement should alternately succeed each other. Relax your authority; unbend their minds; have been the convenient precepts of all modern schools. You may relax your care, but the youthful mind will be full occupied, and more earnestly busied in the career of voluntary play, than on any imposed task. During the remissions of school the mind is only transferred from one object to another: to remit or unbend any further, or to fix quiet that volatility, of which consist the very essence of thought, is a thing impossible: to give that thought a purposed sway and direction, and not to dissolve it away in a voluptuous absence, should be the first aim of institutionary care. Arbitrary and uncontrolled pleasure is now the next, and immediate step from studious application; but mere lufory gratification cannot be the proper use of intermitted study: for then should we suffer and encourage in education, what will be the pupil's duty as a man and member of society, to withstand with all the collected force of principle that he can recall to mind? Mere pleasure is not his proper use of vacation; for it coincides not, but is utterly at variance with the task he has just left, and must soon return to: it opens to his view gleams of natural liberty that as soon vanish, and make the after successions of restraint dark and cheerless. Recent sports still play to his truant heart, and he scarce looks even to the agreeable side of his proper employment. Remissions thus occupied, defeat their own purpose: marked with excess, and improper choice, and left with regret, they prove ill remedies for the enervations of confinement; they break instead of invigorating constitutional health.

'Mr. Locke was so well sensible of this absurdity in school institutions, that he intirely rejected the adverse acting principles, and substituted entire freedom of will, so as to make even their business and their duty pleasure; and their whole management of one congruous tenor. In all this we discern consistent relative design, consistent in itself, and as long as scholastic life continues, but no longer. The best form of institution, is the exact but miniature draft of civil society. In Mr. Locke's school the infant features betray no resemblance of what must take place in society. Man in society is perpetually hostile to himself and his free appetites, that he may in some sort reduce himself to the proper duties of a good citizen. His pleasures and his vices are in every instance checked by rigid obligation. Is it not this risque and difficulty and restraint, that sends back the voluptuary to his proper offices and a more becoming deportment? He cannot enjoy his pleasures unreservedly, and he retreats to his duty; not usually for their very sake, many are cumbersome and uneasy, but he finds them less so than the consequences of unbridled licence. On this account that institution is not wholly to be approved, that

that would at the very ingrefs of life example an unreal state of men and things; that would make the business of youth fit too light and easy, or very different from what it actually will be in maturer years.

P. 112. 'Let it then be revolved, whether amusements, free and spontaneous amusements, should not be discarded; and in their place, employments only admitted, as part of an education uniformly consistent in design. Let these employments be changes or remissions from school business, but not from continued discipline: I propose that the same discipline should still be carried on, as much out of school as in school, by a course of exercises, active and emulative, sheltered and unsheltered, but subject to strict regulation as much as literary employment. All the difference between school and remission will be this; one is active, and the other sedentary: between this use of remission and the former; one was voluntary and the other is now imposed. Remissions of study, reduced to stated rule and subordination, will operate much in favour of the internal school discipline; habits of obedience will be deeply, because they are continually impressed. Study is a hard word, and chiefly irksome because exercise is left to be self-directed. Let both be placed, on a nearer level as to inducement, and they will both be more equally coveted. In mixed life, the most perplexed cares become so many pleasures, and are pursued with equal avidity, because the absolute pleasure is restrained. Study, like the business of man, will be a duty no longer irksome, if you restrain the great antidote, play. Impose only the same controul on what is their constitutional bent, as you do now upon their natural aversion, and the option will approach at least nearer to indifference. The effect of continued employ is not without example. Youth employed in husbandry, perhaps, more than in any other occupation, experience incessant controul and employ. That frugal life exacts through the day an hard unremitted service, and leaves neither time nor spirit for voluntary play. Though the circumstances of their situation scarce hold up any excitement to hope or activity, you will rarely see the beginnings of life spent with less repining, or indeed a more industrious perseverance in those of full years, whom all the most pressing motives animate to exertion.'

P. 125. 'A system of employment, that will unceasingly fix the mind to one object or other, without impairing animal vigor, is the only allowable controul to be assumed over animal appetite, and is of excellent use for this moral purpose. The schools teach every thing but the art of living; to read, to think, not for the ordained end of existence, an active exertion; but to store the mind with ideal garnish. The best rules of exercise, and all the parts of animal regimen, are well laid down in the care of a diseased manhood.'

ART. XXVIII. *Leçons d'une Gouvernante.—Lessons from a Governess to her Pupils; or, Fragments of a Journal which was*

*kept for the Education of the Children of Monsieur d'Orleans.*  
By Madame de Sillery Brulart, Governess of Mad. d'Orleans. 2 Tom. 12mo. 953 pages. Par. 1791.

THOUGH these volumes were obviously published by Madame Brulart as a vindication of her conduct, on which many reflections had been thrown since the revolution, they nevertheless contain many judicious hints, which parents and tutors will find very useful. In the first volume especially many methods of insinuating instruction and fixing moral habits, sanctioned by experience, are displayed in a lively interesting manner, and every page exhibits proofs of the uncommon perseverance and industry of the author to overcome the difficulties thrown in her way by the ignorance or envy of her coadjutors. The second is, perhaps, rendered rather tedious by the insertion of very prolix extracts relative to these private misunderstandings, that Madame Brulart's friends may read with interest; but which will scarcely attract the notice of any one else, excepting as they contain some views of the servility of the French character, when debased by the system of intrigue, that was spread by despotism through the whole mass, rendering the private character as mean as the public was infamous.

Madame B. promises a more methodical account of the various methods which she adopted to educate the princes confided to her care, and from the specimen already given, we have no doubt but that many ingenious modes of instruction will be clearly explained, and illustrated by facts; yet, it may be made a question whether the education of a man in even the superior ranks of life could not be conducted on a simpler plan. If the revolution has any influence in the course of time on the morals of the people, and if it has not it is but a phosphoric burst produced by levity, and not a noble glow of patriotism blown up by reason; the whole business of education will not be to guard a citizen from being debauched by an unnatural situation. The constitution and laws will educate him; for unless morality prevail in society it will be as difficult for a rich man to avoid catching the view which riches constantly generate, as to enter the kingdom of heaven, which has comparatively been considered as impossible.

Of such a desultory work it is not easy to give an analytical view; but it is necessary to observe, that the fragments from a journal, which proved very useful to her pupils, reflect great honour on Madame B.'s heart and understanding; and her unremitting attention to the task which she had imposed on herself, determined not to receive any emolument from it, if it be termed ambition, was undoubtedly of that noble kind which has ever acted as the most powerful stimulus to great exertions.

AKT.

ART. XXIX. *An Account of the System of Education, used at a Seminary, for the Admission of Pupils, on a liberal and extensive Plan.* By the Rev. Lewis Turnor, late of Jesus College, Oxford. 8vo. 23 pages. Price 1s. Williams. 1791.

THIS is nothing more than an expanded advertisement of a school, in which a comprehensive plan of instruction is adopted. Those whom it may concern are referred to the work, or for further particulars to E. and T. Williams, No. 13, Strand.

ART. XXX. *The Parental Monitor. In two Volumes. The second Edition, corrected.* By Mrs. Bonhote, of Bungay, Suffolk. 2 vols. 12mo. 484 pages. Price 6s. sewed. Lane. 1790.

THE Parental Monitor partly consists of selections, which are far from being judiciously chosen, and partly of original pieces; if trite sentiments expressed in bald language, deserve to be thus distinguished. The introduction is addressed to the author's children, for whose use we are told these volumes were written; but, if this information had not stared us full in the face, we should have supposed that it had been fabricated by a book-maker, for we could not discover a trace of that individual tenderness which might have rendered the production interesting, if not instructive.

Whilst so many superior works, therefore, are extant for young people, we cannot recommend this dull monitor to them, in which there is little to improve the understanding or touch the heart.

A short quotation will give weight to our remarks.

(P. 192, 2d vol.) 'CONTENTMENT.—In whatever situation of life, my children and young friends, kind providence should place you, learn therewith to be content. Content is happiness: 'tis an inexhaustible treasure of invaluable sweets; it will soften the rude hand of affliction, encourage you to conquer difficulties, smooth the rugged paths of life, and invigorate your souls to encounter the storms of adversity, in whatever shape they may assail you. Look not amongst those you think happier or more fortunate than yourselves, but turn your eyes on those, who have fewer advantages and indulgences: you must then be both weak and ungrateful, not to rest satisfied with your lot, and the portion of good things you enjoy. Few can find their situation so unpleasant, as not to discover others that are worse, and more distressing; neither is it a matter of such very great importance what accommodations we meet, whilst we are but the passengers of a few fleeting years, half of which are spent in childhood and old age.

' If we are poor, we may rest assured that we have fewer cares, and are less exposed to temptations than the rich. If we are rich, we should often recollect, that we are only stewards of that  
wealth,

wealth, which providence has put into our hands for some wise and good purposes, and of which we must give an account.'

ART. XXXI. *The Oriental Moralist, or, the Beauties of the Arabian Nights Entertainments. Translated from the Original and accompanied with suitable Reflections adapted to each Story.* By the Rev. Mr. Cooper, Author of the History of England, &c. &c. &c. with plates. 12mo. Price 3s. 6d. bound. Newbery. 1791.

WE do not think the Arabian Nights Entertainments an improper book to be put into the hands of youth, and like the stories much better when not interlarded with the cold reflections, written in an inflated style, which are patched into this selection. However, the beauties, as they are termed, may afford pleasure, and cannot do harm; but why, unless to sound prettily, this publication is called the Oriental Moralist, we cannot guess. Some moral remarks are, it is true, thrust awkwardly and affectedly into it; yet, what is gained in stale morality, is lost in interest.

M.

ART. XXXII. *The Elements of Reading: Being select and easy English Lessons for young Readers of both Sexes, designed as a Sequel to the Spelling Book, and a proper Introduction to the Speaker, or any other Selection of a like Nature.* By the Rev. J. Adams, A.M. Author of *Lectiones Selectæ*, and Exercises in Latin Composition. Published at the Request of several eminent Instructors of Youth. 12mo. 322 pages. Price 3s. 6d. bound. Law. 1791.

IT being the professed design of this compilation, to furnish a set of easy lessons introductory to those which are generally used in schools, particular care ought to have been taken, to select such pieces only as are adapted to the comprehension of children; to arrange them under distinct heads; and not to admit any of the pieces contained in those books, to which this is intended as an introduction. In these respects this collection, considered as a sequel to the Spelling Book, is faulty. As a general book of lessons in prose, for the most part shorter than those of other collections, it may be of use.

ART. XXXIII. *The Use of the Globes: Containing, an Introduction to Astronomy and Geography; a Description of Globes and Maps; and a Variety of Problems performed by the Globes, and by Calculation; with a numerous Set of suitable Examples.* By John Bransby. 8vo. 216 pages. Price 3s. 6d. Ipswich, Bush; London, Robinsons. 1791.

THIS treatise on the Use of the Globes, is more scientific than most of those which are in common use. The first part com-

comprehends a concise description of the principal celestial phenomena, with a mathematical solution of sundry general problems: the second contains a succinct account of the natural and artificial divisions of the earth: the third describes the nature and use of globes and maps, and lays down astronomical definitions, theorems, and problems preparatory to the fourth part, which consists of a series of problems on the globes with their solutions.

The whole appears to be drawn up with accuracy and conciseness, and to be well adapted to the use of schools.

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ART. XXXIV. 1. *A Summary of Geography, Modern and Ancient. Part the first. For the Use of the lower Classes of a School near Town. Second Edition.* 8vo. 168 pages. 1789.

2. *Classical Geography, being the second part of a Summary, &c.* 198 pages. Price together, 4s. half bound. Dilly. 1791.

THIS volume, with the additional help of maps, is well calculated to make young persons acquainted with the names and relative situations of places on the surface of the globe. In the modern part is given, in a few words, an account of the population, revenue, government, religion, &c. of different countries. The ancient part, entitled *Classical Geography*, may very well supply the place of Cellarius. It contains many references to ancient fables and historical facts. The work appears to have been drawn up by an able hand.

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ART. XXXV. *Nouvelle Grammaire Française, à l'Usage de la Jeunesse Angloise. Composée de Manière à joindre la Pratique à l'étude des règles de la Langue Française.* Par H. Gratte. 12mo. 179 p. Price 1s. 6d. Parsons. 1790.

A GRAMMAR written in the language which it is intended to teach, is a solecism in education, which, by whatever authority it may be supported, we cannot approve. The impropriety of this plan, is in the grammar before us, only in a small degree obviated, by giving a literal translation of some of the first chapters. In other respects the grammar seems well adapted to practice; and it has the material advantage of not being rendered tedious by unnecessary minutiae. D. M.

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ART. XXXVI. *Le petit Sorcier; or, the little Wizard. In three Parts, with Directions.* 2s. 6d. Symonds. 1792.

THE tricks designed to amuse youth, should always insinuate instruction and exercise the faculties, or the play is a mere waste of time; but merely considered as pastime, the Little Wizard must rank with tee-totum and push-pin: why should not questions and commands, &c. take place of this childish trifling?

M.

ART.

ART. XXXVII. *Strictures on a Pamphlet, entitled, 'Thoughts on the late Riot at Birmingham.'* By a Welsh Freeholder. 8vo. 63 p. pr. 1s. 6d. Johnson. 1791.

DR. PRIESTLEY is, in this pamphlet, fully vindicated from the censure cast upon him by the author of *Thoughts on the late Riot at Birmingham* \*, 'that his sufferings were the fair consequence of his misconduct.' This author has fully shewn, what it is surprising that it should be necessary to prove, that holding and propagating unpopular opinions, which as such may be either true or false, cannot be rightly punished by pillaging a man's property, and threatening his life.

On the subject of religious establishments, our author properly distinguishes between the continuance of a system of faith and worship, and its establishment by the civil power.

P. 21.

'The former (says he) may remain and flourish, when the latter is abolished. The one may be held in veneration, after the other has been given up. If we resolve the civil establishment into its first principles, we shall find the people's attachment to it to be no ways great. Be not surprized; I am not advancing a paradox. The circumstance of the rulers of the church making a part of the packed majorities of every minister, however corrupt, cannot surely be an object of any religious person's prejudice; patronage in the hands of the ungodly, who use it for secular purposes, without any regard for the good of souls, and the deprivation of the right of chusing their own ministers, cannot be objects of prejudice to the people; and on the subject of tythes, if they have any prejudices in support of them, I apprehend they are no way indisposed to relax them. People seem too apt to imagine, that when we propose to have the civil establishment abolished, we mean by it, to deprive the members of the church of England of their creeds, their articles of faith, and their devotional forms; that we are against their having archbishops, bishops, and the other subordinate orders of the clergy. Some even imagine that it is our object to establish our own faith and mode of worship. All this is mistake. Our wish is, that religion be not made a state business; that it be left, like philosophy or medicine, to stand on its own bottom. Though many of us deem several of your doctrines absurd, several of your usages puerile, and some even profane, still, we have no desire that you should abandon any of them, unless you are convinced that they are wrong. While you think them right, we think you ought to retain them; but we also think that you should be solely at the expence of supporting them, and that no contributions should be required from those who disapprove of them; that we should be no more required to pay the priest who takes care of your souls, than the physician who takes

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\* For our account of which, see Review for November, P. 344.

care of your bodies. Reflect calmly on our wishes, report fairly the result of your dispassionate deliberations. Are you not compelled to acknowledge them to be equitable? When we contend for the abolition of the establishment, we do not, as is generally conceived, aim at depriving you of your religion, or of any part of it. What we want you to do is, to support it yourselves as we do ours, without requiring help from those who prefer another religion. You are fully adequate to its support, and were it to be kept up by your free will offerings, you would not like it the less, nor would it prove less beneficial. Your voluntary exertions in its support, you would find to yield pleasing reflections. The laity, on account of paying to it without restraint, would not find that it afforded pleasures less exquisite, or consolations less cheering; nor would its precepts appear less reasonable, or less commanding; nor would public instructions come with less force, because the ministers of religion having nothing to depend on but their good character, were induced to become examples of the virtues and graces which they inculcated. The people, in consequence of the usurpations of the higher clergy, and of the civil magistrate, not having been accustomed to take any share in ordering their religious concerns, would at first find themselves awkward in the new state of things here proposed; but let them be convinced of the superior excellence of the plan, as in consequence of attentive enquiry into it they must be, and this difficulty will soon be got over.

It would carry us beyond our limits, to follow this writer through the detail of arguments and facts, by which he vindicates Dr. P. and the dissenters. We shall therefore close the present article with the following manly reply to threats of 'hostilities, that will probably never end till one has effected the destruction of the other.' P. 57.

'The hostilities to which you refer are not of the literary kind, but such as are to be carried on by those carnal weapons which are forbid the true followers of Christ. For a considerable length of time, the inhabitants of this country, by their practice would seem to have agreed, that reason and argument were the only fair and proper weapons by which opinions were to be respectively defended and attacked. It cannot be to the honour of either party to propose a change of these weapons, as it may be fairly construed into one or other of these confessions, that either it has been foiled at the old ones, or that it fears any longer to trust them. One or the other of these would seem to be your case, but remember that new weapons cannot be fairly introduced without the consent of both parties. This consent we shall not give; enemies to wars of all kinds, and thinking it to be justifiable only on the ground of self-defence, we shall never agree to put the affair to this issue. If while we from time to time lay before our fellow-citizens those improvements in civil and ecclesiastical matters, which we apprehend to be suggested by an attentive study of first principles; if while we occasionally

sionally repeat our claims to a full participation of the rights of citizens; and if while we testify our joy in the spread of freedom, you should think it proper to advance against us sword in hand, I warn you of the consequences. There is, Sir, a Providence that avengeth public as well as private wrongs. Immediately that such violent measures are adopted, reverence for the hierarchy will be exchanged for abhorrence for men who can coolly engage in such sanguinary proceedings. Persons who do not chuse to come to a rupture with you, while they regard your oppressions as gentle, will, when they see these carried to the lengths which you seem to intimate, turn against you. Your leaders are too well apprized of this, and of other circumstances, to hurry their friends into this kind of conduct.'

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ART. XXXVIII. *A Letter from Timothy Soberfides, Extinguisher-maker, at Wolverhampton, to Jonathan Blast, Bellows-maker, at Birmingham.* 8vo. 29 p. pr. 6d. Johnson. 1792.

TIMOTHY SOBERSIDES talks in a plain way, but with very honest and good meaning: for example. P. 9.

'I cannot call such good-for-nothing fellows as the rioters, or those who set them on, *churchmen*, whatever they may call themselves. I do not believe they know much of the inside of a church, or can say their catechism. I dare say, the bailiff, who, I hear, is a worthy man, has found out that they were *Heatbens*, and that they *worship the devil*; and so far from caring about the church, I fear that if there should be any outcry among the people about *tythes*, (which may, sometime or another, make the country-folks rise, unless the parliament should give the parsons as good in some other way,) they will as soon pull down the churches and parsons houses, as they did those of Presbyterians. Plunder and mischief are their game, and let any master-man cry *balloo*, off they will spring, and follow the scent, like so many blood-hounds.

'Those were the true Church-of-England men, who, like the good Samaritan, received into their houses, and took care of those who were so cruelly treated, at the hazard of their own property, as the advertisement in the news-papers from the Presbyterians, thanking these generous neighbours, witnesses. Doubtless many good and pious churchmen all over England, would have done the same. It therefore signifies nothing whether these wicked creatures say they belong to one religion or another. Their actions belong to no church or religion. Every man is answerable for the malice of his own heart, and nobody else; and when we shall be called to give an account of our lives, then, as my neighbour *Hoop*, the cooper, says, '*Every tub must stand on its own bottom.*'

- ART. XXXIX. *A Touch on the Birmingham Riot, or Dr. Add-  
ing-tone's Wig burnt in the Flames of Dr. Priesthood's Brick-  
kiln: In a Dialogue between Mr. Christian, a Churchman, and  
Mr. Socinian, a Presbyterian; on hearing a Funeral Sermon  
preached by Dr. Add-ing-tone, for the Benefit of a Number of  
Boys, buried at Bromwich near Birmingham. Also a Sermon,  
on Dr. Add-ing-tone's Bull: Written by Richard Lovett, an  
Apprentice to Thomas Cracknall, Buckle-chaser, Top of Livery-  
street, Birmingham: and Author of the Serious Address to the  
Rev. Joseph Priestley, LL.D. F.R.S. 8vo. 34 p. Price 6d.  
Higham. 1791.*

Too vulgar and contemptible to merit a moment's attention.

- ART. XL. *Remarks upon a Letter to the Printer of the Birming-  
ham Gazette, dated October 14, 1791; and also upon a Letter  
addressed to the Inhabitants of Warwick, dated August 8, 1791,  
by William Field, Minister of the dissenting Congregation assem-  
bling in the High-street, Warwick. By R. Miller, Vicar, and  
H. Langhorne, Curate, of St. Nicholas, Warwick. 8vo.  
24 pages. Price 6d. Rivingtons. 1791.*

REFERRING OUR readers to our account of Mr. Field's first Letter, (Vol. XI. p. 341.) it may be sufficient to inform them concerning this publication, that it contains a deposition upon oath, contradicting Mr. Miller's having applied to the parents of two children, of the name of Penn, offering them money to leave the dissenting school; another, declaring that certain persons were prevailed upon to send their children to the Presbyterian Sunday-school, by the promise of a cap and tippet on their entrance, and a gown soon afterwards; and several other affidavits, setting forth that certain other persons, members of the Church of England, had been importuned, with promises of charity, to attend the Presbyterian Meeting. The pamphlet further states, that the clergy have recovered many of their people who had been seduced from the Church; but that throughout the whole affair, their only object has been to defend, not to invade; having made it an invariable rule never to break in upon the dissenting congregations. It concludes with charging Mr. Field with advancing, with bold and unblushing assurance, the most notorious untruths, and with an express denial from the committee, appointed to support the established Church in Warwick, of any letters having been sent to the committee, or any one else, to their knowledge, from the bishop of the diocese, disapproving of the conduct of the members of the church, recommending a discontinuance of their proceedings, or justifying the Dissenters.

ART. XLI. *A second Letter, addressed to the Inhabitants of Warwick, in Reply to the Remarks upon the first Letter, and upon a Letter to the Printer of the Birmingham Gazette; by the Rev. the Vicar and the Curate of St. Nicholas.* By William Field, Minister of the Protestant dissenting Chapel in High-street. 8vo. 52 p. Pr. 1s. Birmingham, Thompson: London, Johnson. 1791.

THE substance of Mr. Field's second vindication of himself and his friends is as follows:

His reply to the first affidavit is, that he received the account precisely as he had stated it in the presence of two unexceptionable witnesses, from one of the persons, both of whom now deny, upon oath, that they ever gave him such account; and that the circumstances of the affair render it exceedingly probable, that the woman was strongly tempted to perjure herself by some person or persons unknown. To the other affidavits his reply is, that they are brought forward after Mr. M. had expressly declared, that the whole affair was cleared up to his entire satisfaction; that the first of Mr. M.'s witnesses had been proved guilty of false swearing; that two others have never been seen by the person against whom they have sworn; that the others were taken before a select party of friends only, without the presence of the accused party, &c. Mr. F. repeats his former assertions, and leaves the public to decide between his plain narration and Mr. Miller's oaths. He then proceeds to support his uncontradicted charges against Mr. M. and adds many other particulars; for which, being chiefly of a personal nature, we refer to the letter. With respect to the affair of the bishop's letter, Mr. F. quotes a passage on the business from Mr. Rous's letter to Mr. Burke, which concludes thus, 'It is but justice to add, that Dr. Cornwallis, bishop of Litchfield and Coventry, interposed in a manner highly becoming his high reputation.'

Of the transactions referred to in this and the preceding pamphlet, it is not our place to give a decided opinion. The evidence is before the higher court of the public. D. M.

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ART. XLII. *Letters of the Countess Du Barre; with those of the Princes, Noblemen, Ministers of State, and others, who corresponded with her. To which is added, a considerable Number of entertaining and instructive Notes, elucidating the Causes of the principal Events of the latter Years of the Reign of Louis XV. Translated from the French.* 8vo. 200 p. Price 3s. 6d. sewed. Symonds. 1792.

THE advertisement prefixed to this curious collection by the translator, gives a just account of its contents.

These

These letters develop, in an interesting manner, the polished villainy of court intrigue, and that fatal system of *profusion* and *oppression*, which, in the latter part of the reign of Louis xv. hurried France to the brink of destruction, and at length brought the affairs of that kingdom to the crisis which gave birth to the present revolution. The French patriots have been reviled, even to a degree of execration, by the *admirers* of *despotism*; but this collection of letters might alone serve as an apology for National assembly, were any apology necessary for the *glorious* labours of that *patriotic body*.

We shall insert two letters, which may be considered as an emphatical address to those, who, in the same breath, advise a people, groaning under oppression, to obey God and honour their rulers, without inquiring by what means they became so. Thus are they, in the sacred phrase of holy writ, commanded to worship the idol that prostitution has set up; and the sinews of honest industry are strained to pamper the unnatural vices of fastidious sensuality, rendered desperate by satiety. P. 63.

‘ From M. de Maupeou.

‘ Dear Cousin,

‘ I believe you are as well acquainted with the character of your august lover, as I am. He is too good, too weak, and the severity which he has shewn in punishing the refractory members of the parliament, now seems, in his opinion, to have been carried too far. It is his interest not to change, and, by an evident consequence, our own materially depends on it; since we have declared ourselves too openly against those tribunals, not to have reason to fear every thing from their re-establishment. We must, therefore, intimidate his majesty wherever his weakness would incline him to lenity, and must inspire him with courage, in spite of his timidity. We cannot employ too many engines for this purpose. One at this moment presents itself, which we must not suffer to escape us. There is a collection of pictures to be sold, which belonged to the late Baron De Thiers: in it is the portrait of Charles the First of England, who was beheaded by his parliament: secure it at any price, under pretence that it is a family picture, as the Du Barres are descended from the House of Stuart. You must hang it in your apartment beside the portrait of the king. The unfortunate end of the English monarch will forcibly strike his majesty; and you may insinuate to him, that, perhaps, the parliament would have attempted something of the same kind, if I had not strangled the wicked plot before it had acquired that degree of black and desperate villainy, which otherwise it might have reached. An apprehension of this nature, excited by you my dearest cousin, will render him inflexible against every measure and attempt of our enemies. Burn this letter, but don't forget its contents \*.

‘ I am, with respect, &c.’

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\* ‘ Mad. du B. really followed the advice of M. de Maupeou. Absurd and abominable as the imputation was, it inflamed the king for

p. 90. ' From the Abbé Terray.

' Madam,

' Nothing could be more flattering to me than your honouring me, yesterday, with your company to dinner. But Madam Damerval is enchanted with the gracious reception which you gave her\*. She earnestly desires that you will give her a place in your friendship, and permission to pay her respects to you frequently. She has no other object than to contribute to your amusement; but, between ourselves, I will venture to tell you, that she might turn out very useful to you. The king's age, - and the immoderate gratifications which for this long time he has been accustomed to, make variety, in a manner, necessary to him. Your charms, your attractions, cannot for ever fix the heart of a lover who is naturally inconstant, and hackneyed in the ways of pleasure. If, by any other channel than yourself, he should meet with some one young and amiable, his roving heart might rest there for some time, and advantage might be taken of that moment to abuse his weakness, and alienate him from you. You know that, lately, the princess de Lamballe made an impression on him†. I would advise you then, as a friend, to have near you some young companion, who might, now and then, excite and satisfy the desires of the monarch. He would not, on that account, be the less attached to you, since he would be indebted to you for the pleasure which you had procured him; and you will still preserve your influence, by thus accommodating yourself, as did the marchioness de Pompadour, to the changeable taste of his majesty. The little Damerval would be just the thing for this experiment; you could not find a better: she is a child who has neither wit nor talents to please the king for any length of time, and you could easily provide another to succeed her, should it be necessary‡. This pro-

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for the moment. From the foot of that picture were those thunders hurled, which went nigh to crush the parliament to dust, even at the remotest corners of the kingdom.'

\* ' Mad. Damerval is a bastard daughter of the Abbe Terray. He married her, at the age of twelve, to the sieur Damerval, a brother of Mad. de la Garde, his second mistress, an old man, without fortune, incapable of profiting by the interest of his father-in-law, foolish, awkward, clownish, rough; in a word, a kind of ogre.'

† ' The king had, several times, spoken tenderly to the princess de Lamballe, and affected, one day, to exalt her charms above those of Mad. du B. who reproached him thereupon, and complained of the reports which he suffered to be spread, respecting his design of espousing that princess. The king piqued at the reproach, said, peevishly, ' Madam, I might do much worse.' Mad. du B. cried and roared, and the king quitted the room.'

‡ ' The object of the Abbe T. was to make Mad. Damerval the king's mistress, and supplant Mad. du Barre. As he could not present his bastard himself, he, by a dexterous refinement in policy, wished the Countess to act as bawd. But his project fell to the ground, and the king still preserved the same attachment for his favourite.,

posel,

posal, however, is a mere matter in the air. Should you adopt it, it may prove very advantageous to you; it is merely with that view that I impart it to you. You can no longer doubt of the respectful attachment with which I am, &c.' T.

ART. XLIII. *The Adventures of King Richard, Cœur de Lion. To which is added. The Death of Lord Falkland: a Poem.* By J. White, Esq. Author of *Earl Strongbow* and *John of Gaunt*. 3 Vols. cr. 8vo. 527 p. pr. 9s. sewed. Evans. 1791.

THIS writer professes in his romances 'to treat of the achievements of ancient chivalry, and of the memorable turns of fortune, &c. marvellous occurrences that were incident to the knightly profession.' He moreover undertakes, 'to depict, and as it were introduce to the familiarity of the reader many characters and callings, both spiritual and temporal, unknown to modern days, and which, in the perpetual vicissitude of things, have been swept from the face of the round world, and consigned to a deplorable oblivion.' He does not, however, appear to us to have executed his design with any great degree of success. This work by no means agrees with the idea we have been accustomed to entertain of ancient chivalry, and knight-errantry, and of the manners of the ages in which they prevailed. Some powers of invention are indeed discovered in the story, but it is the invention of ludicrous and improbable adventures; such for example, are those of the *Knight of the Pitcher*, who obtained his title from the exploit of rescuing a man, who having put his head into a pitcher that had been filled with sweetmeats, found it impossible to extricate it from this cavern of sweetness; and of two travellers, one of whom visited a subterraneous city, under the desarts of Tartary, inhabited by the descendants of the ancient Guebres, or worshippers of fire, who fled from Persia; and the other arrived safely at the North pole, and found it a spot, marked, and rendered temperate by a burning mountain.

In the delineation of characters, we remark some tolerable attempts at humour, but they are many of them of the low kind, and evidently borrowed from modern life. If we were to characterise this work in one word, we should call it a *burlesque romance*; and we think the author may esteem himself very fortunate, if he find his own idea of the rank in which he stands in the estimation of the community, so far realized, as to hear that the lads of Westminster and Eton, and the men of the universities, agree to pronounce the *Adventures of Richard Cœur de Lion*, no bad lounge.

The *Death of Lord Falkland* is a short poem, marked with no peculiar trait of poetical merit.

D. M.

LITERARY

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

ART. I. ACADEMY OF SCIENCES, ARTS, AND BELLES-LETTRES  
AT DIJON.

At the August meeting Mr. Grossart read a memoir on methods of making instruments with the elastic gum. After various experiments with the caout-chouc, Mr. G. has found, that strips of it, when softened by ether, will unite together very firmly. Thus if he would make a tube, he cuts a bottle of the gum into one strip of a few lines width: this he puts into a phial of ether, till it is softened and swelled up, which it sometimes will be in half an hour: he then rolls it spirally round a mould of a proper size, taking care to press the edges closely together: he then rolls a ribbon of an inch width tightly round it, in the same way; and this he binds with packthread, the turns of which are made perfectly close to each other. The whole is then dried, and the tube is made. To separate it easily from the mould, it is sufficient to hold it a few minutes in warm water. Mr. G. has also found, that to folder strips or pieces of elastic gum nothing more is requisite than to keep them a quarter of an hour in boiling water, when they will be softened at their edges sufficiently to contract an intimate union, and thus form divers instruments.

ART. II. Paris. *Histoire de la Société Royale de Médecine, &c.* History of the Royal Society of Medicine, for the Year 1786, with Memoirs of Medicine and Medical Physics for the same Year, taken from the Registers of the Society. Vol. VII. 4to. 1790.

At the head of this volume is an eulogy of Mr. Vergennes, in which Mr. Vicq-d'Azyr, notwithstanding the difficulty of the task under the present circumstances, has acquitted himself with his usual abilities. The society continues its meteorological tables. With these some have found fault; but Mr. Vicq-d'Azyr observes, that the true philosopher is more anxious for the advancement of science than for his own interests; if its progress be but slow, posterity will gather the fruits of it. Many memoirs relative to epidemic diseases, to which the society has ever been particularly attentive, have been received by it. These it means to digest and methodize, in such a manner, that they may be readily compared with each other: the plan intended to be pursued is here traced in some reflections by Messrs. de Laporte and Vicq-d'Azyr. We have next two memoirs by Mr. Saillant. The one is on the disease of Mr. Pouble, formerly surgeon to Voltaire. This disease, an instance of which had been given in the first volume, in the case of the widow Melin, had so distorted the bones of Pouble, that he was in the most deplorable situation. Mr. S. considers it as a kind of spina ventosa, to which the name of medullary gout might be given. The bones swam in water, and one of the

thigh-bones, when fresh, weighed only four ounces and half. The other is on gastritis. This disease, which is frequently taken for the effect of worms, Mr. S. has cured, by giving the children attacked with it lettuce water, lemonade, and lemon juice. In certain cases, cold water alone was sufficient. After these are three observations by Mr. Hallé. The first is on an abscess of uncommon extent in a woman who died of a consumption. It began in the posterior and inferior part of the right lobe of the lungs, passed through the diaphragm, along the liver, and terminated in the left iliac region. The second is on a singular alteration of the right lobe of the lungs, and of all the organs to which it was contiguous. The third, on a stone found in the bladder and another in the kidney of a person afflicted with the jaundice. Mr. de Fourcroy gives us an account of a singular disease of the skin. This was a tumour occupying three fourths of the right side of the face. Mr. l'abbé Tessier has communicated an account of some date-stones found in the fourth stomach of a hairy sheep, brought from Tripoli, fourteen months after its being at Rambouillet: and another, of a fine horse, that died suddenly, from rupturing the muscular part of the diaphragm. These are followed by an interesting paper on the diseases that prevailed at Paris amongst animals, particularly horses, in the years 1772—7. Mr. Ailhaud then presents us with three cases of spontaneous openings in the stomach and intestines. The rest of the papers are in the following order. On means of detecting sophistications of cider: by Mr. le Pecq de la Cloture. On neutralizing the mephitic air of vaults by throwing in a large quantity of snow. On distinguishing the virtues of plants: by Mr. de Jussieu. Account of a method of drying ordure, so that it may be removed to any place without offence: by Mr. Bridet. On a scheme for throwing into the Seine the liquid matter of a jakes. This the society decides against. On the exhumation of the cemetery of the Holy Innocents, and on the substance of the brain: by Mr. Thouret. [See our Rev. Vol. XI. p. 473-4]. On draining marshes: by Mr. Boncerf. On the same: by Mr. de St. Victor. Constitution of the year 1786, and the diseases that prevailed during it at Paris: by Mr. Geoffroy. On the remittent and intermittent fevers that reigned in 1780 and 1781: by Mr. Caille. On the compression of the umbilical cord and the function of the placenta: by Mr. Thouret. On the action and effects of opium on the animal economy: by Mr. de la Guerenne. Mr. de la G. concludes, that opium increases neither the animal heat, nor the quickness of the circulation; that its action, in general, consists in enervating the vital principle, and that it is one of the best remedies for intermittent fever. On the virulent gonorrhœa: by Mr. Macquer. Mr. M. recommends, as an injection, a solution of sugar, or of sugar, gum arabic, and extract of liquorice, in water. On malignant fevers: by Mr. Jeanroy. On the causes of the diseases of mariners: by Mr. Desperrieres. On bringing up children without the breast: by Mr. Jeanroy. On the nyctalopia: by Mr. Saillant. On the same: by Mr. Chamferu. This is very full, and Mr. C., who has particularly studied disorders of the eyes, had an opportunity of seeing several instances of the disease. On the puerperal fever: by Mr. Doublet. This is an excellent treatise on the subject, by a man who has attentively studied it. [See our Rev. Vol. V. p. 374]. On the treatment of melancholy madness, compared with that of many other

other chronic diseases, and the advantages of evacuates in these diseases: by Mr. Hallé. On the alterations made in air by fumigations: by Messrs. Delapone, sen., and Cornette. On chronic inflammation: by Mr. Caille. On azotic gas, or mephitic, as a principle of animal matter: by Mr. de Fourcroy. On the gastric juice of ruminating animals: by Mr. Macquart. On the inoculation of the scab in sheep: by abbé Tessier. *Ab. Tessier. Journal des Sçavans.*

ART. III. Cöpenhagen. *Nye Samling af det Kongelige Danske Videnskabs Selskabs Skrifter, &c.* New Memoirs of the Royal Danish Academy of Sciences. Vol. IV. Parts I. II. 4to, 367 p. with plates. 1791.

The papers in this volume we shall notice are: Proofs that the Baltic, at the time when the primitive inhabitants of Norway and Sweden came out of Asia, did not cover the ground it now does: by T. Rothe. In this Essay Mr. R. endeavours to show, that about two centuries after the time of Pytheas the sea gained considerably on the land, not only on the continent, but also on the islands of Britain and Ireland. Description of a micrometer for ascertaining the distance of a body of troops: by H. T. Wegener. Remarks on *Cato de Re rustica*: by C. F. Rottböl. These valuable remarks are on particular passages, chiefly relative to natural history. On the application of sinking funds: by J. N. Tetens. On the origin and progress of the Spanish inquisition: by Mr. Moldenhawer. *Jen. Allg. Lit. Zeit.*

ART. IV. *Skrifter af Naturhistorie-Selskabet, &c.* Memoirs of the Society of Natural History. Vol. I. Parts I. II. 8vo. 438 p. 19 plates. 1790-1.

This private society, established in 1789, chiefly through the exertions of prof. Abilgaard, has in this short space done so much for the science it cultivates, as affords a flattering prospect for the future. After a concise account of the society and its transactions by chanc. Suhm, one of its directors, we have the following papers. Part I. 1. On the genus *cinchona*: by Mr. Vahl. He mentions 9 species, of which 4 are figured. 2. On worms of the intestines, and on the *tenia gastrophili*, with descriptions and figures of 3 new tapeworms: by prof. Abilgaard. 3. On the *cicindela aptera*: by N. T. Lund. 4. Description of the Greenland seal: by O. Fabricius. 5. On the genus of conchylia *lepas*, with some non-descript species: by L. Spengler. 6. New genera of insects (9 g. including 31 sp.): by J. C. Fabricius. Part II. 1. On the genus *perdiculum*, and a new genus *robria* (from the Cape): by Mr. Vahl. 2. On a red matter on fishponds: by H. Strom. 3. On a little known Norwegian snake (*coluber chersæa*, L.): by the same. 4. On some scarce Norwegian mosses: by the same. 5. On a fungus sometimes found on the *helianthus annuus*: by F. W. Troyel. 6. On the smut in wheat: by prof. Abilgaard. 7. On the true and spurious *quassia amara*: by N. T. Lund, from von Rohr. Mr. v. R., the learned naturalist at Santa Cruz, has found, that the *quassia a.* is only a shrub, the flowers of which are used at Surinam as tea, and its stalk, with the bark, is not more than two inches in diameter: most of the *quassia* that comes to Europe, therefore, is not genuine, and probably from the *picramnia excelsa*. 8. Farther description of the Greenland seal: by O. F. Some other species of the *phocas* are here

given. 9. New description of a shell fish of the Mediterranean, described by Forkaol under the name of *anomia tridentata*: by prof. Abilgaard. 10. On fungi in general: by O. F. Müller.

*Jen. Allg. Lit. Zeit.*

#### ECCLESIASTICAL HISTORY.

ART. V. Dessau. *Neueste Geschichte der Reformirten Kirche in der Untern Pfalz, &c.* Modern History of the Reformed Church in the Lower Palatinate, from authentic Sources. 8vo. 269 p. and 216 p. of documents. 1791.

Long desirous of seeing a manly and forcible relation of the various and incredible oppressions, in these days singular in their kind, which the reformed church in the Palatinate has suffered since 1685 with unexampled patience, and pious resignation, we took up this work with avidity, and are happy to say, that it in most places satisfied our expectations. We can recommend it, therefore, to every true lover of a liberal way of thinking, and historic truth. *Jen. Allg. Lit. Zeit.*

#### JURISPRUDENCE.

ART. VI. Paris. *Accord de la Révélation & de la Raison contre le Divorce, &c.* Agreement of Revelation and Reason against Divorce. Customs and Laws of several ancient Nations with respect to Divorce: by M. l'Abbé de Chapt de Rastignac, Deputy to the National Assembly. 8vo. 384 p. price sewed 5cs. [2s. 1d]. 1790.

This well-written tract is intended principally as an answer to that intitled *Du Divorce* [see our Rev. Vol. VII. p. 121].

*Journal des Sçavans.*

ART. VII. *Observations sur l'Accord de la Raison & de la Religion pour le Rétablissement du Divorce, &c.* Observations on the Agreement of Reason and Religion for the Reestablishment of Divorce, the Annihilation of separations between Spouses, and the Reform of the Laws relative to Adultery: by Mr. Bouchotte. 8vo. 192 p. 1790.

We are indebted to Mr. B. for informing us, that the author of the tract under the title of *Du Divorce*, on which we had bestowed high encomiums, [We have also reviewed this work. See Vol. VII. p. 121.] is Mr. Henner. The defence of this treatise Mr. B. has undertaken. Ab. Baruel had attacked it with invectives: but Mr. de Rastignac [see the preceding article] alone has studied the subject thoroughly. He has treated his adversaries with the civility of a gentleman, and the moderation of a christian. His arguments do not convince Mr. B.: but if he have given probabilities instead of reasons, he has not revilings. Whilst Mr. H. persuades his reader by a philosophy directed to the passions, and a style full of charms, Mr. R., who has to contend with grave adversaries, accoutured with the arms of the schools, and intrenched behind deep erudition, has adopted a firmer eloquence, and closer reasoning: it is with these he attacks the theologians. With the greatest simplicity in his plan, and infinite perspicuity in his division of his subject, he subdivides every part in such a manner, that, proceeding from theorem to theorem, he arrives at demonstration. As the subject is now sufficiently elucidated, and as the principles of

Mr.

Mr. B. are conformable to reason, advantageous to morals, and agreeable to religion, we see not how any one can object to them, if not biassed by prejudice. When Mr. B. has completed his work, the historical part of which he has not finished, we may flatter ourselves with having a complete treatise on divorce. *Mr. de Vozelle. Journ. des Sçav.*

ART. VIII. *Theorie des Loix politiques de la France, &c.* Theory of the political Laws of France: the Gallican Church, or Spirit of the canonical and political Laws that have governed that Church during the first Four Centuries of the Monarchy; a Work in which will be found, with their authorities, the Extent and Bounds of the ecclesiastical Power, the Hierarchy and Composition of the inferior Clergy and religious Orders, the Hierarchy and Nomination of Bishops, with the Forms of their Election, the Essence and Distribution of the ecclesiastical Jurisdiction, and the Origin and Revolutions of ecclesiastical Property. 2 vols. 8vo. 908 p. price sewed, in fine paper, 11l. [9s. 2d.]

This work, the fruits of five and twenty years labour, and accurate and deep researches, made from the sole desire of discovering truth, not of supporting a system adopted without examination, might from its title be mistaken for a hasty production, thrown out to gratify the curiosity of the day. The writer choosing to remain anonymous, we have no right to divulge her name; but we cannot refuse our readers a literary anecdote, that will interest them for the work and its author. Madame Dacier, the daughter of one man of learning, and the wife of another, was deemed a phenomenon, though her studies required rather taste than erudition. Surely it is a much greater phenomenon to find a young lady, living solitarily in the country, at a distance from any large town, under the eyes of parents employed on far different objects, display, almost from her infancy, a taste for records of our ancient history, and our ancient legislation; records useful no doubt, yet so frigid, so dry, and so little addressed to the imagination, that the formularies of Marculphus, the capitularies of our kings, the laws of barbarians, the canons of councils, charters, decretals, and the like, are to her luxuries. Opposed at first by her parents, who had other views for her, and to whom this taste appeared only caprice, her perseverance obtained from them a forced consent, and the means of satisfying her inclinations. Thenceforward she gave herself up intirely to this laborious, but to her delightful study, in which she spent her best years. Contented, too, with her private enjoyments, she has never yielded to the temptation of making a parade of her studies, the secret of which is still confined within the circle of a few friends. To add to the wonder, she has drawn her opinions from the purest sources, cites with scrupulous exactness, advances always on proofs, says not a word but what is founded on sufficient authority, has no system, and is attached only to truth.

The plan of this work deserves also to be mentioned. It is divided into three parts. The first, always instructive and never tiresome, without a word too much or too little, gives the results of her inquiries in a perspicuous style. In the second her proofs are mentioned. And in the third all her proofs are given. Of these there are all that are necessary, yet not one superfluous; and they are so arranged as to refer immediately to the proper places.

These two volumes make but a small part of the work, which is to include all the political laws of France. *Mr. Gaillard. Journ. des Sçav.*

## M E D I C I N E.

ART. IX. Pavia. *Delectus Opusculorum, &c.* Select medical Tracts, published in different German Universities, with Notes: by J. P. Frank, M.D. Vol. VIII. 8vo. 339 p. IX. 387 p. 1790.

In vol. 8, are Brendel on the too late Use of Evacuants in certain acute Diseases. The same on the Affinity of Paraphrenitis and malignant Fever. Ploucquet's new Examination of the Lungs. Schroeder's History of putrid bilious Fever. On more justly ascertaining the medical Virtues of natural Substances: by the editor. In this are completely refuted two positions of the late Dr. Cullen: that the virtues of medicines depend on those properties which are distinguishable by the senses, and consequently those which have neither smell nor taste are inert; and that there is in the living body a putrid ferment, which, if not continually corrected by acids, would run into actual putrescence. To these are added an excellent speech at the opening of the clinical college, on the observation and treatment of diseases, and the conduct of a physician.

In vol. 9 are Retz on Worms of the Intestines. Bose on Diseases of the Mind excusing Crimes. Gattenhof on Diseases of the Bladder during Pregnancy, and after Child-birth. Meyer on Clysters. Moll on bilious apoplexy. Gattenhof on Plethora. Jansen on the Pelagra. To which the editor has added an essay on the advantages a physician may derive from attending to the diseases of animals, and comparing them with those of man; and another on poverty as a source of disease.

*Jen. Allg. Lit. Zeit.*

ART. X. Toulon. *Observations sur les Insenses, &c.* Observations on Madness: by Mr. Mourre. 8vo. 22 p. 1791.

We cannot avoid recommending the perusal of this pamphlet to our readers. Mr. M.'s conversation with father Poution, formerly the head of a house of reception for madmen, in which the latter relates the manner in which he cured some of those unfortunate persons, is so affecting, that few of our dramas can afford scenes of equal interest. From this conversation Mr. M. is persuaded, that there are certain remedies for madness, incurable as it is generally termed: that moral ones are far more efficacious than physical: and that the hospitals in which madmen are at present confined are calculated rather to destroy what little they have left of reason, than to restore it.

*Mr. de Vazelle. Journ. des Sçavans.*

ART. XI. Jena. *Versuch eines Handbuchs der popularen Arzneykunde, &c.* Sketch of a Manual of popular Medicine: by Fred. Jahn, M.D. 8vo. 467 p. price 1r. 6g. [4s. 6d.] 1790.

The author of this book has every talent requisite in a good popular writer. He has made great use of Jadelot's physiology, as well as of the writings of Junker and Tissot, but in such a manner as to avoid many faults of other popular authors; being equally far from implicitly following others, and advancing paradoxical positions or hypotheses unproved.

*Jen. Allg. Lit. Zeit.*

ART. XII. Weimar. *Ueber die Ungewissheit des Todes, &c.* On the Incertitude of Death, and the only infallible Mean of assuring Ourselves of its reality, and rendering it impossible for people to be buried alive, with an Account of the Establishment of a House for the Reception of the Dead at Weimar: by Chr. W. Hufeland, M. D. &c. 8vo. 48 p. 1791.

Dr. H. considers the actual commencement of putrefaction as the only certain sign of death. He strongly recommends loud noises, as from a trumpet held to the ear, and letting water fall on the region of the vertebrae, and of the heart, as efficacious means of exciting signs of life in those who are apparently dead. *Jen. Allg. Lit. Zeit.*

## C H E M I S T R Y.

ART. XIII. *Procédé pour obtenir l'Acide Gallique, &c.* Process for obtaining the Acid of Galls: by Mich. J. Jer. Dizé.

*Journal de Physique.*

If rectified vitriolic ether be poured on powdered nut-galls, after some hours it will become coloured. This tincture being put into a glass retort, and gently heated, the ether will pass over very pure into the receiver. The residuum possesses all the characters of the resino-extractive matter of Rouelle, the colour and friability of a resin. This substance does not attract the moisture of the atmosphere. Dissolved in an equal weight of distilled water, it affords a coloured solution of an acerb taste. Vitriolic acid being added to this solution, drop by drop, a white precipitate takes place, which becomes coloured and is immediately redissolved. When the mixture is so acid as to make a sensible impression on the tongue, no more vitriolic acid is to be added. At the end of a few hours a resinous matter is deposited, which, after the supernatant fluid is poured off, is to be diluted with half its weight of distilled water. This liquor being filtered through paper free from lime, and evaporated by a gentle heat to three fourths of its quantity, pure heavy earth is to be mixed with it, till it no longer decomposes the muriate of heavy earth. The liquor being again put into a filtre, a pale yellow fluid passes through, which, on evaporation with a gentle heat, affords white crystals in slender prisms. These crystals are the gallic acid, which disputes metals with the most powerful, particularly iron with the vitriolic, marine, and nitrous acids, from which it separates it, forming with that metal a blue salt, nearly insoluble, which constitutes the base of ink.

ART. XIV. *Analyse chimique de l'Olivin, &c.* Chemical Analysis of the Olivine: by Mr. Gmelin.

Amongst the parasitical stones found in basalt, is one which, for its brilliancy, transparency, and conchoid fracture greatly resembles glass; many naturalists have hence deemed it a native glass: but, as it has characters which essentially distinguish it, some have classed it amongst the schorls; others, on account of its colour, with the chrysolites. From both these, however, it differs, in being less fusible, and easily decomposed. Mr. Werner terms it olivine from its colour, which is generally an olive green, though sometimes approaching that of the leek. It has been found, though very seldom, of a yellowish red. When decomposed it has always a yellow ochry colour.

This stone in its natural state contains, in 100 parts, of siliceous earth 54,50; aluminous 40; iron 3,75. The loss is accounted for by observing, that in the stone the iron is in the state of calx. In a state of decomposition it gave of siliceous earth 77,23; aluminous 20,55; iron 1,78.

Prof. G. analysed also the pechstein found in the basalt near Göttingen, and found it to contain of siliceous earth 90 parts, aluminous 7, and iron 2,6 in 100.

ART. XV. *Mémoire sur l'Analyse chimique de la Tourbe, &c.* On the chemical Analysis of Turf, and the Mode of converting it into Charcoal; by Mr. de Bullion. *Journal des Sçavans.*

Turf, says Mr. B., is composed of the remains of various plants of marshes. In it we find the shells of water snails, and of other little animals of the worm kind, a little earth, and quartsoze sand. I have distilled half a pound of turf, in a glass retort, in a sand-bath capable of making the retort redhot, and obtained from it two ounces of water, mixed with a little volatile alkali, and about four drams of thick congealed empyreumatic oil, which melts at 25° of Reaumur. A large quantity of inflammable air was disengaged, possessing the same properties as what I have distilled from wood. The coal left in the retort had no smell, and weighed half as much as the turf. This charcoal burns very well, gives a very strong fire, and affords a pretty considerable quantity of ashes, which I lixiviated. The lixivium afforded me, on evaporation, selenite, regenerated calcareous earth, shell-lime, a little marine salt with an earthy base, and a little liver of sulphur, afforded by the decomposition of the selenite. From this we may judge, that the charcoal of turf contains nothing injurious to the health, that it may be employed for the same purposes as charred wood, and that it is preferable to pit-coal, which contains pyrites, and consequently sulphur with other mineral substances that may be insalubrious. Turf cut in square pieces and dried serves as fuel. Mr. de Carrolle has found a method of converting these into very fine and good charcoal. I have compared it with that of wood, in furnaces exactly similar, in the open air. That of wood lasted one hour; that of turf, two; and the latter appeared to me to give a stronger heat. By means of it I have vitrified fused sand of copper-ore, from which I had extracted the metal. I also forged and welded, at a smith's forge, with this charred turf; two bars of iron, an inch square, in less than ten minutes.

To convert turf into charcoal, Mr. de C. has invented a furnace constructed in the following manner. He makes, with bricks, a round tower, fifteen feet in diameter, and three and half high, the walls of which are fifteen or sixteen inches thick. Six inches from the ground an iron grate is fitted in, supported here and there by bricks. Its bars are an inch distant from each other. The turf well dried is thrown into this furnace, without any regular arrangement, till it is as high as the wall: it is then carried up eight or nine feet higher, in the shape of a cone, and this cone is covered with straw slightly wetted, which is afterwards plastered over with earth. The turf is then set fire to at four openings, of six or seven inches wide, made close to the ground. Four other openings are to be left, in the intervals between these, two feet from the ground, to admit air at discretion, that the fire may burn

burn equally throughout. When the cone sinks and cracks, sand and wet earth are to be thrown on, as is done by those who char wood. When the cone is sunk to the level of the walls, it is to be covered with five or six inches of earth or sand, and all the openings are to be stopped up. In this state it is to be left four days. The holes at the bottom are then to be opened, to admit air into the heap, which contains a great deal of pyrophorus, that requires twelve hours longer to consume. After this the holes are to be again stopped, and in four days the charcoal is to be taken out. Sometimes pieces will again take fire on being exposed to the air, when wet earth or sand must be thrown on them, for which purpose there should always be some at hand. This charcoal may be employed instead of charred wood, in all cases, and is preferable to pit-coal for burning in fire-places in the English fashion. Thirty sacks of turf will afford about twenty of charcoal.

Turf may also be employed as manure: but for this purpose it must have previously been put underneath animals, mixing it with their litter; and it is to be observed, that, without this, no good manure can be made from any vegetable substance.

ART. XVI. Nuremberg. *Vermischte Aufsätze, &c.* Miscellaneous Essays, chemical, pharmaceutical, and philosophical; by J. Mich. Schiller. 8vo. 140 p. 1790.

The author of this volume has already acquired some reputation by divers tracts, published separately, or in different journals. In the present work he gives us corrections of several chemico-pharmaceutical processes, methods of discovering the sophistication of drugs, and examinations of several points of doctrine in the more abstruse parts of chemistry, amongst others, Mr. Lavoisier's table of the affinities of the oxygenous principle. Of this gentleman's chemistry Mr. S. promises an abridgment in German, with a refutation of his antiphlogistic system. The parts of Mr. S.'s present work which most deserve to be distinguished are, some that concern phosphorus, the manner of preparing it, the phosphoric ether, which he has obtained, its combination with argillaceous earth to form siliceous, &c.: a volatile alkali, which, dropt into a pure solution of vitriolated iron, produces a fine blue precipitate, in smell resembling Dippel's animal oil, with which the product of the distillation of sal ammoniac and kali was impregnated: the best method of preparing syrups with the juices of fruits or berries: an improved mode of preparing plasters composed of lead: a process for making Rochelle salt at a cheap rate: experiments with the juices of some plants, as aconite, hemlock, &c.: and observations on the astringent matter of vegetables.

In a preface to this book, prof. Delius points out many disadvantages of the new chemical nomenclature, which, according to him having no solid foundation, cannot but lead into error.

*Mr. Grunwald. Journ. de Méd.*

## NATURAL HISTORY.

ART. XVII. *Extrait d'une Lettre, &c.* Extract of a Letter from London to J. C. Delamétherie, on the siliceous Matter found in Bamboos.

*Journal de Physique.*

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It has been observed, on cutting bamboos, that a whitish substance, to appearance earthy, was found between each knot; but its nature was not ascertained. Mr. Macie, of the Royal Society, has lately analysed it, and found it to be siliceous earth. In general this earth has little consistence; once, however, Mr. M. found it converted into a stone sufficiently hard to scratch glass.

ART. XVIII. *Notes sur une Substance jaune, &c.* Notes on a yellow, transparent Substance, crystallised in the Form of an Octaedron, and said to be Amber; by Mr. Gillet-Laumont.

It is mentioned in Crell's annals, that Mr. Hacquet found quadrilateral crystals of brown amber, in a gangue of clay, in an iron mine, in the Carpathian mountains. This led Mr. G. to search the collection of the late Mr. Romé de l'Isle, now in his possession, where he found an octaedral crystal, yellow and transparent as amber, and labelled 'crystals belonging to combustible substances.' A similar substance is mentioned in miss R. G. b's catalogue, in the class of fossile bitumens, article amber; where it is said to come from Saxony, being there called *honey-stone*, and found in the clefts of fossile wood. The piece in Mr. G.'s possession 'not being electrical on friction, not melting in the fire like amber, and being scarcely, if at all, soluble in sulphuric acid,' he concludes, that it ought not to be classed with amber.

ART. XIX. *Extrait d'une Lettre, &c.* Extract of a Letter written from Koningsburg, the Capital of Prussia, to Mr. Crell, on Amber.

The right of collecting yellow amber, which after storms the waves of the Baltic throw upon the Prussian shores, has long pertained solely to the king; but its produce being uncertain, a new method of obtaining it in larger quantity has lately been employed, on the proposal of Mr. de Gaude. This method, which is altogether new, throws the greatest light on the formation of this substance, hitherto doubtful, for we now know, that it is unquestionably a product of the vegetable kingdom. At a certain distance from the sea, shafts and galleries have been formed according to the rules of art, and the miners have extracted a pretty large quantity of yellow amber. We went down into one of the shafts, which is 98½ feet deep, and 200 from the sea. By the help of lamps, which are difficultly kept burning in the deepest places, we discovered, that the amber is wedged between two strata of ligneous coal, to which it frequently adheres so strongly, that the lumps of it frequently contain pretty large pieces of coal, the woody texture of which is evident. The colour of the amber we saw was brown, like that of turf, the smell of which it exhaled in burning, though mixed with a strong resinous odour. Many pieces of yellow amber were decomposed by exposure to the air; others changed their colour, though they retained their solidity. The amber is not found in regular or continued veins, but generally bedded in the coal, or so confounded with it, that it is difficult to ascertain the precise limits of the two substances. Above the coals are found wavy strata of sand. The fact I have mentioned gives new probability to the ancient hypothesis, that amber owes its existence to resinous trees, that had undergone a certain degree of combustion, which was stifled by the falling in of the earth. Perhaps, too, the different saline substances contained  
in

in the sea-water, which filtrates through the sand that covers these burnt strata, contribute to the formation of this substance. The pieces extracted from these mines are of different sizes: I have seen them from three to five pounds weight. At any rate the product amply repays the expence of working them.

ART. XX. *Extrait d'une Lettre de M. Jacquin, Fils, &c.* Extract of a Letter from Mr. Jacquin, jun. to Mr. Pelletier on a native Amalgama of Lead, &c.

• There has been lately found in Hungary a blue stone, which takes a fine polish, and was at first supposed to be cobalt; but my father's experiments have shown that it is native Prussian blue.

• There has also been found in Carinthia a substance which is said to be a native amalgama of lead; but we have not yet been able to procure a sufficient quantity of it to analyse.

• At Schemnitz, in the mine of Hoff, is found a very beautiful white lead-spar, which, according to the experiments of Mr. Salvaresi, is mineralised by phosphoric acid.

ART. XXI. *Berlin.* The first volume of a translation of *Smellie's Philosophy of Natural History* [see our Rev. Vol. VIII. p. 134] has appeared here, with some additions by Mr. rector Lichtenstein, and notes by prof. E. A. W. Zimmermann, of Brunswic. In both these there is much to be commended, though we think they sometimes err in differing from Mr. S.

*Jen. Allg. Lit. Zeit.*

MINERALOGY.

ART. XXII. *Freyberg and Annaberg. Ausfuhrliches und systematisches Verzeichniß des Mineralien Kabinettes des weiland Kurf. Sächs. Berghauptmanns H. K. E. Pabst von Ohain, &c.* A full and systematic Catalogue of the Collection of Minerals of Mr. C. Eugene Pabst von Ohain, late Captain of the Mines to the Elector of Saxony, &c. By A. G. Werner. Vol. I. 8vo. 400 p. 1791.

Every lover of Mineralogy will with us rejoice at the appearance of a work long and eagerly wished for by the learned. The whole collection, which is to be sold, consists of about 7500 pieces, the duplicates being excluded. The catalogue will occupy another volume.

*Jen. Allg. Lit. Zeit.*

ASTRONOMY.

ART. XXIII. Mr. Herschel has discovered that Saturn has two rings, separated by an interval of 996 leagues, through which he has clearly perceived the sky. He has measured the outer diameter of the ring, and found it to be 80,710 leagues. He has also found, that the fifth satellite of Saturn turns on its axis in 79 days, 7 hours, 47 minutes, which is the term of its revolution; so that it always presents the same face to that planet. Mr. de la Lande observes, that, if there be no mistake in the figures above mentioned, the diameter of the ring is greater by ten seconds than has hitherto been observed: a very extraordinary difference.

*Journ. de Sçavans.*

ART. XXIV. *Paris. Connoissance de Temps, &c.* The astronomical and nautical Almanac, with Additions, for Leap Year, 1792, published

lished by Order of the Royal Academy of Sciences: by Mr. Mechain. 8vo. 391 p. 1791.

This almanac contains, as usual, many useful tables. Its publication was delayed, on account of the interruptions it experienced at the royal press, from public affairs.

*Mr. de la Lande. Journ. des Sçavans.*

#### GEOGRAPHY.

ART. XXV. Utrecht. *Beknopte Beschryving der Oostindische Etablissements, &c.* A general Description of the Dutch Establishments in the East Indies, &c. By Ary Huysers, a Senior Merchant in the Service of the East India Company. 8vo. 422 p.

The descriptions here given are short, and far from full, and almost every thing relative to politics is at least ten or fifteen years old: yet is the book valuable; and it is obvious, that Mr. H. knows much, though he ventures to say but little. In the year 1777, there were employed in the company's service 19192 Europeans, and 2663 natives: the revenue collected in one year, ending Aug. 31, 1779, amounted to 5,293,072 g. [424,550l.], and the expences were 6,882,794 g. [552,060l.] Mofiel estimated the expenditure about the middle of the present century at 6,517,500 g. [522,760], and the revenue at 8,791,000 g. [705,115.] *Jen. Allg. Lit. Zeit.*

#### AGRICULTURE.

ART. XXVI. Paris. *Journal d'Agriculture, &c.* The Agricultural Journal, for the Use of the Inhabitants of the Country; by Abbe Tessier. 8vo. 1791.

This journal will probably be of service to the country, now that the improvement of its cultivation is like to occupy the attention of many. One sheet is published every fortnight, and the annual subscription is 9l. [7s. 6d.] It commenced the beginning of April last.

*Journ. des Sçavans.*

#### POLITICAL OECONOMY.

ART. XXVII. *Rapports sur l'Etablissement des Sourds-Muets, &c.* Report on the Establishment of the Deaf and Dumb, made to the National Assembly, in the Names of the Committees of Extinction of Mendicancy, Alienation of the National Property, Finances, and the Constitution: by Mr. Prieur. 4to. 10 p.

Every thing relative to this establishment, now made a national one, cannot but be interesting to the friends of humanity.

*Abbé Tessier. Journal des Sçavans.*

ART. XXVIII. *Résultats extraits d'un Ouvrage intitulé: de la Richesse Territoriale du Royaume de France, &c.* Results extracted from a Work intitled: of the Territorial Wealth of the Kingdom of France, delivered to the Committee of Taxation: by Mr. Lavoisier. Printed by Order of the National Assembly. 8vo. 48 p. 1791.

These tables are ample and curious. They present to us the produce, consumption, population, and territory of the kingdom, each distinguished into its proper divisions. Of about 25 millions of people,

pie, which Mr. L. gives as the result of a pretty accurate calculation, 83 thousand, or one in three hundred, were heretofore noble.

*Mr. de la Lande. Journ. des Sçavans.*

## ORIENTAL LITERATURE.

ART. XXIX. Leyden. Mr. H. Alb. Schultens, professor of oriental languages, proposes to publish by subscription Meidani's collection of Arabic proverbs. He intends to give the proverbs in alphabetical order, in Arabic and Latin, the latter chiefly from Pocock's translation in the Bodleian library, an historical index, a table of the authors of the proverbs, and another of the Arabic words explained by Meidani. He imagines the work will fill about three volumes 4to. of 920 p. in the whole; and hopes to finish it in five years. The price is ten Dutch crowns [11. 16s.] to subscribers, to be paid as the volumes are delivered.

*Journ. des Sçavans.*

## ANTIQUITIES.

ART. XXX. Leipzig. Mr. G. H. Martini has published a new edition of Ernesti's *Archæologia litteraria*. Mr. M. has given first the work of Ernesti, with a few corrections and notes from a copy the author left behind him at his death: to this he has added his own remarks, which occupy two-thirds of the volume. Relative to the arts, Mr. M. is much more diffuse than Mr. E.; but he professes to have written merely an essay, and occasionally to have had recourse to conjecture.

*M. de Guignes. Journ. des Sçavans.*

## ANCIENT LITERATURE.

ART. XXXI. Leipzig. *Bragur. Ein literarisches Magazin des Deutschen und Nordischen Vorzeit, &c.* Bragur. A Magazine of ancient German, and Northern Literature: published by Böckh and Gräter. Vol. I. 8vo. 386 p. price 1 r. 4 g. [4s.] 1791.

This work, which cannot fail to be acceptable to the lovers of ancient northern literature, is to consist of original essays on this subject, remarks on books written on it, and occasional extracts from them, and translations of ancient works. The title, *Bragur*, signifies, in the old language of the north, poetry; and was chosen because most of the literary compositions of those days were poetical.

*Jen. Allg. Lit. Zeit.*

## COINS AND MEDALS.

ART. XXXII. Paris. *Appercu présenté au Comité des Monnoies de l'Assemblée Nationale, &c.* View of the Advantages that would result from the Conversion of the Metal of Bells into cast Money, to facilitate the Exchange of small Assignats, presented to the Committee of Coinage of the National Assembly: by Abbe Rochon. 8vo. 33 p. 1791.

*Compte rendu des Experiences, &c.* An Account of Experiments made with money of bell-métal melted and cast, being an Appendix to the above: by the same. 8vo. 17 p. 1791.

These two pamphlets contain all the information that can be wished for on the subject. Making coins of bell-metal is not new; it was practised

practised by the Greeks, the Romans, and the Gauls. [See our Rev. vol. vii. p. 469.]

Mr. de Vozelle. *Journ. des Sçavans.*

## HISTORY.

ART. XXXIII. *Les Leçons de l'Histoire, &c.* Lectures on History, or Letters from a Father to a Son, on the interesting Facts of Universal History: by M. . . . . Vol. III. 12mo. 572 p. pp. bound 3l. [2s. 6d.] Vol. IV. p. 672. 1791.

Scarcely had the first two volumes of this work appeared, when a second edition was called for. This success induced ab. Gerard to pursue his task. An abridgement of universal history like this will unquestionably be useful, not only to youth, for whom its author designed it, but also for those who in a more advanced age wish to become acquainted with history, without the labour of discussing its difficulties. The present volumes reach from 1209 to 536 before Christ.

Mr. de Guignes. *Journ. de Sçavans.*

ART. XXXIV. *Mémoire pour servir à l'Histoire de la Cour des Aydes.* Memoir relative to the History of the Cour des Aydes. 4to. 367 p.

This book, without the name of author, printer, or place, and without date, is the production of Mr. Dionis, dean of the Cour des Aydes. Not being intended for sale, it will be found only in a few libraries of curious persons. This circumstance will enhance its value in the eyes of those who estimate books by their scarcity: but its intrinsic merit is sufficient to render a perusal of it desirable to those who have any curiosity on the subject.

Mr. de Vozelle. *Journ. de Sçavans.*

ART. XXXV. *Histoire des Princes du Sang François, &c.* History of the Princes of the Blood, and of the Queens of France. 8vo. 1790.

As the heroes and heroines of this piece are drawn by no flattering hand, it will form a companion for the crimes of the Kings of France, [See our Rev. vol. x. p. 156.]

*Avantcoureur.*

ART. XXXVI. Nuremberg. *Versuch einer Geschichte der Venetianischer Staatsinquisition, &c.* Sketch of a History of the State-Inquisition of Venice: by J. Ph. Siebenkees. 8vo. 208 p. 1791.

This is the best account we have of the Venetian tribunal, which has generally been painted by foreigners in the most fearful colours. Prof. S. resided a considerable time at Venice, and has made use of incontellible authorities.

*Jen. Allg. Lit. Zeit.*

ART. XXXVII. Amsterdam. *Zaaken van Staat en Oorlog, &c.* Military Memoirs of the United Netherlands, to the Beginning of the Year 1790. 8vo. Vol. VII. 317 p. Vol. VIII. 342 p.

This work, begun in the year 1780, is in many respects one of the most important productions of Dutch literature. These two volumes are nearly filled with the report made Oct. 28, 1779, by the committee appointed by the states-general in 1785, to examine into the state of the sea and land forces of the United Provinces, which appeared to be in a deplorable condition; and the necessary documents and observations relative to that report. It must be avowed, that the subject could

not

not have fallen into better hands. Perfectly at home in it, the author speaks with the greatest ingenuousness, and is entirely free from the perplexing minuteness about trifles which distinguishes his countrymen. His performance, inestimable and indispensable to the politician, rises far above all others of the kind that have appeared on Dutch ground.

*Jen. Allg. Lit. Zeit.*

P O E T R Y.

ART. XXXVIII. Modena. *Dell' Origine della Poesia rimata, &c.* On the Origin of Rhime; by Giammaria Barbieri, published for the first Time, with Notes; by Ab. Gir. Tiraboschi. 4to. 187 p. 1790.

Barbieri was one of the most industrious and learned men of the 16th century, and the first in Italy who thought of writing a complete and universal history of poetry. This work of his, supposed to have been lost, but here given to the public from two imperfect manuscripts in his own hand-writing, one of which supplied the deficiencies of the other, contains some valuable information with respect to poets, though as a history of rhyme it is little to be commended.

*Jen. Allg. Lit. Zeit.*

ART. XXXIX. Paris. *Etreunes de Polymnie, &c.* Polyhymnia's New-Year's-Gift: or select Songs, Romances, Vaudevilles, &c. with new Music, or adapted to well known Tunes. pr. 2l. [1s. 8d.] 1791.

This is a pleasing collection, from celebrated authors, with much well-printed music.

*Avantcoureur.*

M I S C E L L A N I E S.

ART. XL. Stockholm. *Tänkar om Landbruket, &c.* Thoughts on Agriculture, Mines, Manufactures, Commerce, &c., as a Memorial of Lewis, Ancestor of the Family of de Geer, the greatest Promoter of Manufactures in Sweden in the preceding Century. 8vo. 168 p. 1789.

Beside the life of L. de Geer, whose ability, reputation, wealth, and activity first rendered the manufactures of Sweden flourishing, we find here the state of agriculture, arts, sciences, and commerce in that kingdom, from the reign of Gustavus I. to the abdication of Christina, the mode of education and manners of the times, and various observations on things little known. Brandy appears to have been introduced into Sweden in the reign of Eric XIV, and considered at that time as one of the things most injurious to the country. The intoxicating prisoners with brandy, to make them confess their crimes, was among the true and just causes of the deposition of Eric, published by the states in 1569.

*Jen. Allg. Lit. Zeit.*

ART. XLI. Paris. *Mes Matinées d'Été, &c.* My Summer Mornings, or Essays in Prose and Verse: by Mr. Couret de Villeneuve. 12mo. 1790.

This agreeable present contains a discourse on friendship: a mother's tribute of gratitude to the shade of Rousseau: winter evening correspondence between two ladies: translation of the essay of count Verri

Verri on pain and pleasure: parallel between Tasso and Ariosto: Gray's elegy in a country church-yard, with accounts of his life and writings: and miscellaneous poems.

*Avant-coureur.*

#### DICTIONARIES.

ART. XLII. Berlin. Mr. J. Ebers, formerly teacher of English at the Caroline College at Cassel, is about to publish a *Complete Dictionary of the English and German Languages*, in which every word will be properly accented, and the pronunciation noted as accurately as possible by particular letters. In compiling it will be used, besides Johnson's and Sheridan's Dictionaries, Chambers's Cyclopaedia, Walker's critical pronouncing Dictionary, *Große's classical Dictionary of the Vulgar Tongue*, Ludwig's English and German Dictionary, and Adelung's large German Dictionary. Prefixed to it will be a grammar, and rules for pronunciation. It is to be published at Easter next; and subscribers of 4r. [14s.] will pay, on receiving the book, so much more as will make their subscription amount to three fourths of the sale price. The work will make about 140 sheets. *Jen. Allg. Lit. Zeit.*

#### EDUCATION.

ART. XLIII. Weimar. *Ueber den methodischen Unterricht in der Geographie, &c.* On the Method of teaching Geography, and the proper Helps thereto: with the Plan of a new Atlas for Schools, and the elementary Treatises pertaining to it: by A. C. Gaspari, Phil. D. 8vo. 80 p. 1791.

On teaching geography to youth, Dr. G. has many good ideas, and we doubt not but the Atlas and treatises he announces, which are designed for the first and second courses, will be well received.

*Jen. Allg. Lit. Zeit.*

ART. XLIV. Petersburg. *La Muraille parlante, ou Tableau, &c.* The speaking Wall, or a Picture of what has been written and drawn on the Wall of the Garden of the Imperial Corps of Gentlemen Cadets. 16mo. 154 p. with plates. 1790.

The garden of the cadets is one werst 184 fathoms (500 f. making one werst) in circumference, divided into various parts, and surrounded with a wall, on which the count of Anhalt has caused to be painted several hundred emblems, and inscriptions in Russian, French, and German. The inscriptions consist of thoughts, maxims, sentences, principles, precepts, lessons, reflections, proverbs, dialogues, questions, notes, miscellanies, wishes, and problems, with scraps of history, geography, astronomy, natural history, tactics, &c., for the amusement and instruction of the cadets during their walks. The book is printed to be given to the cadets on their quitting the school.

*Jen. Allg. Lit. Zeit.*